

Eighteenth Year of Publication

CHURCH MANAGEMENT



FIRST CHRISTIAN CHURCH, TWIN FALLS, IDAHO

**JUNE
1942**

**VOLUME XVIII
NUMBER NINE**

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Selected Short Sermons

By Earl Riney

Many an action is like the water lily—beautiful, yet rooted in slime.

* * *

If America loses her Sabbath she loses herself.

* * *

The Christian mother, I think, is the final proof of God.

* * *

The most deadly sins do not leap upon us they creep upon us.

* * *

Trouble is one of the common denominators of human experience.

* * *

The individual who has faith, hope and charity cannot be defeated.

* * *

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—E. L. Hervey.

* * *

The less we live by impulse, and the more we live by intelligent reflection, the better it will be for us.

* * *

Christianity teaches us that if we ought to do a thing, we can.

* * *

The intoxication of anger, like that of the grape, shows us to others, but hides us from ourselves, and we injure our own cause, in the opinion of the world, when we too passionately and eagerly defend it.—Colton.

* * *

Prayer is a habit and the more we pray the better we pray.

* * *

Keep your fears to yourself, but share your courage with others.—Robert Louis Stevenson.

* * *

Best definition of duty: To do the things we ought to do at the time we ought to do it, whether we feel like doing it or not.—Huxley.

* * *

God is the God of mankind in all of its varieties, the God who helps all sorts of folk to live their lives well, to play their part, and to win in their fight for the finest things.

* * *

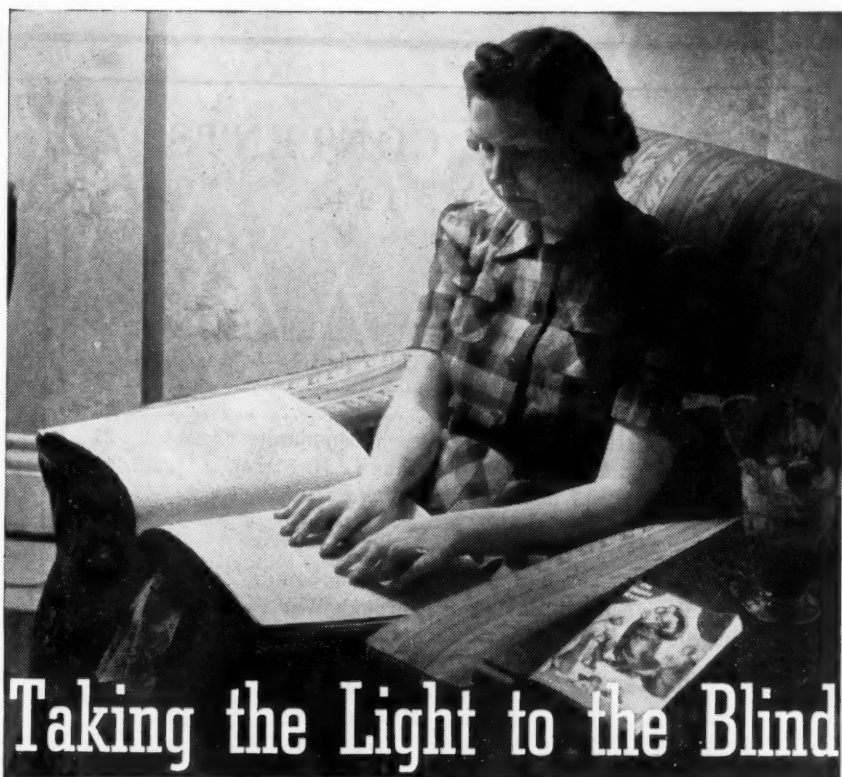
Someone has said that being temperamental means 98% temper and 2% mental.

* * *

Rejecting things because they are old-fashioned would rule out sunshine.

* * *

If time drags, try buying something on the installment plan.



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THE Braille edition of *The Upper Room* is available to the blind without charge, as funds permit. This service is made possible through gifts from friends and others interested in this ministry to the blind. Anyone contributing as much as \$2.00 (which pays the actual cost of four quarterly issues) may direct a year's gift subscription to some blind person or to some institution for the blind.

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THE EDITOR'S DRAWER



The Directory is Next

June closes the regular issues of *Church Management* for the summer months. The July issue which will soon follow is, as our readers know, a planning and reference book for the entire year in advance.

It will be an especially good book this year. The study course by Professor Karl R. Stolz deals with pastoral psychology. The section devoted to services of dedication will keep the war in mind. You will find there services for the dedication of flags, service, church and state, suggestions for memorial plaques, and other services closely related to the war.

We feel sure that our efforts will meet with the approval of all our readers.

William H. Leach.



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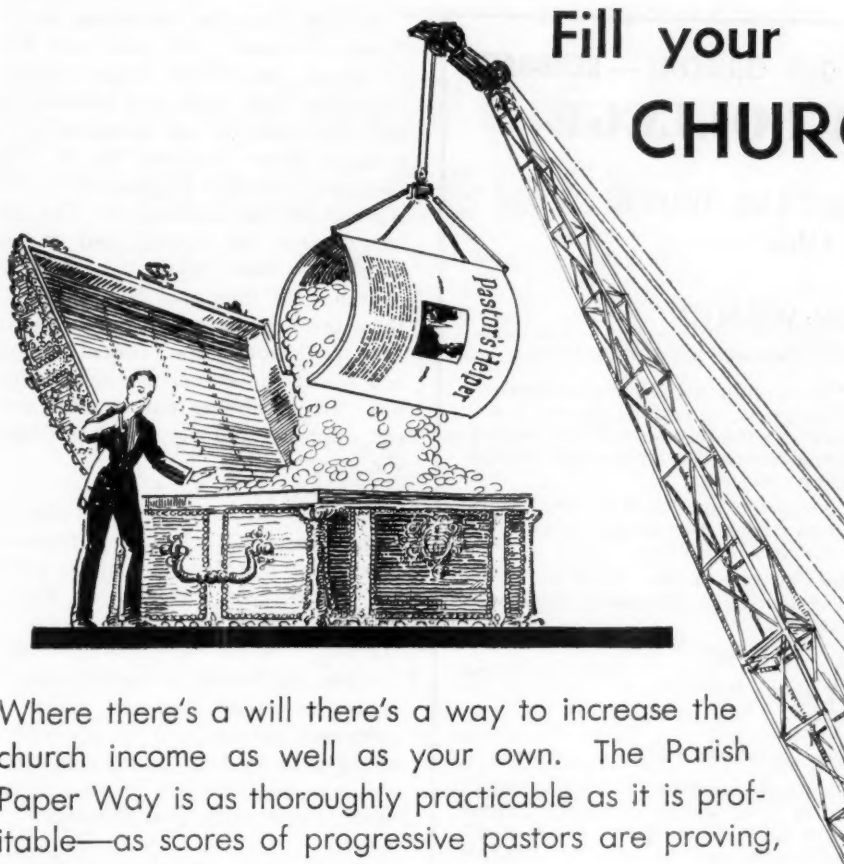
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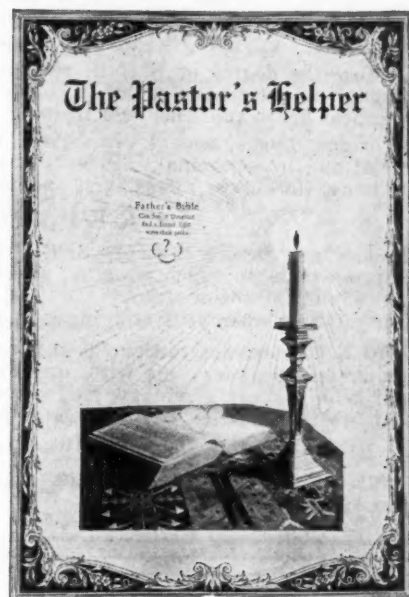
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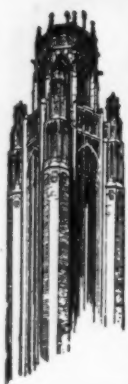
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Errors

Bishop Porter was the speaker at a women's meeting. He inquired of the president, "How many long-winded speakers will there be at this meeting, madam?" "You are the only one," she replied charmingly.

A clergyman who left the notices on his pulpit to be read by the preacher who exchanged with him, neglected to mark as private a postscript. So the congregation was astonished to hear him wind up by saying, "You will please come to dine with me at the parsonage."

Arthur T. Pierson, the American evangelist, used to tell of an Irish evangelist who always addressed his hearers as "Dear souls," placing before the phrase the name of the town in which he was preaching. But he came to grief when, in addressing an audience in the city of Cork, he began by calling them, "Dear Cork souls."

On one occasion, according to Dr. Pierson, a priest who was very fond of giving his people object lessons, astonished both them and himself. He held up a walnut and proceeded to illustrate three churches by it. The shell was tasteless and valueless—that represented the Dissenters. The skin was nearer the kernel, but it was nauseous—that was the Anglican church. He then said he would show them the true Catholic Church—it was like the kernel. He cracked the nut and found the kernel mouldy and rotten. His reverence put it aside without comment and proceeded to dismiss the congregation.

A clergyman, in a Thanksgiving Day sermon in New York, after a rhetorical description of the delight of the author of "Home, Sweet Home," in hearing the song sung by Jenny Lind, exclaimed: "What a thrilling moment for you, my hearer, hereafter, amid the concourse of all mankind before the judgment throne, and in presence of the angels, to hear your name called out, and to be invited to walk up and shake hands with your Saviour!"

The preacher was discoursing on the great and small things of creation. To illustrate his statement that nothing was too vast or too tiny to be of interest to Providence, he proceeded in these words: "The creator of this immense universe created the smallest atom with it also. The architect of these vast mountains around you fashioned also the tiniest thread of gold running through them; and, my dear friends, the God who made me made a daisy."

During a revival meeting, J. M. Taylor, an evangelist of Knoxville, Tennessee, preached a sermon on "Buzzards." After the service a farmer, Henry Bussard, thinking the sermon was a reflection upon his family name, attacked the preacher and beat him so badly he had to be taken to a hospital.

A man about whom nothing good could be said died. The family decided to ask a minister who had recently come to town to preach the funeral sermon. He was merely informed that the deceased, a lawyer, had been a very successful man. He delivered a flowery eulogy saying, among other things, the young might emulate the life of the departed. A judge of the county court remarked, "Well, there's mighty little inducement for a really good man to die in this town now."

A young minister, in his first parish, (Turn to page 14)

CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVIII
NUMBER 9
JUNE, 1942

God Is Not Interested in Justice?

"GOD is not interested in justice. He is only interested in love." These words were credited to Maude Royden. We could not believe that she said them. So we wrote her. The reply has just been received.

"Yes, I used the words quoted in the *Christian Century*. 'God is not interested in justice. He is only interested in love'. I quoted them (and I said so) from a friend, Mr. Arthur Chelton Brock, who said them to me in conversation, at a discussion group, during the 1914-1918 war. I well remember the shock they gave me. Thinking them over, however, I perceived that they were true—at least our Lord held them to be true, and therefore so did I. How else can one understand verses 44 and 45 of the fifth chapter of Matthew?"

What are the verses referred to?

"But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you; that ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust."

One could quote several statements of Jesus to show that he is interested in justice but they might confuse the interpretation of these verses. We can't see that there is evidence in them that God is not interested in justice. Rather, to this writer, they define somewhat the characteristics of the justice of God. They do not say, as we read them, that God will have no part in justice, instead they tell of the justice of God as contrasted with the justice of man.

The justice of God includes love for one's enemy, a blessing for those who curse you, and prayers for those who despitefully use you. The justice of God is broad enough to permit those who hate him to share in the sunshine of the world and the health giving showers. Would anyone maintain that these are not qualities of Christian justice?

But can one read these verses and reach the

conclusion which Miss Royden says that she has reached that "God is not interested in justice. He is only interested in love"?

The End of the White Man's World?

REGARDLESS of who wins the war, one thing grows more significant as the fighting develops. The white supremacy of the past hundreds of years is going to be thrown into discard in the post-war peace. It is a prophecy which most Christians can hear with a sense of satisfaction. The war, in this area, has speeded up the course of evolution.

So long as it was a European war this aspect was not realized. It was a fight of Democracy against Nazism. But the Pearl Harbor attack which threw the war into the Pacific has brought all the colors of the race into the conflict. The white man is, day by day, forced to recognize that all humanity, regardless of color, is tied together in a most enduring way. If one member suffers, all suffer with it.

If Japan wins the result will be not race brotherhood but yellow supremacy. All the hatred for the white race, created through the ages, will be poured upon their enemies. Should the democracies win, they will be forced by contributions made to the war to recognize the brotherhood of the various races. When General Chiang Kai-shek went to India to plead for support of England the world knew that British imperialism had placed the yellow statesman on a par with the white.

The leveling of the races is evident in the street conversations of our people. The Chinese are no longer "chinks." They are our allies. Even with the hatred of the Japanese there is recognition that they are keen, aggressive and realistic. Everyone knows that they have mechanical and inventive genius combined with courage to fight. The aspirations of

(Turn to page 50)

Only a Rose

by Robert Cashman*

This is a fitting climax to our series of articles on church gardens. The author gives the story of the origin of the rose service at Manheim, Pennsylvania, then shows the adaptation possible for your church.

JUST one red rose, was the price of the ground rental on which the German Lutheran (afterward, Zion Evangelical) Church was established in 1772 at Manheim, Pennsylvania—"one red rose annually in the month of June forever, if the same shall be lawfully demanded by the heirs, executors or assigns." This was the stipulation of the seller, Baron Henry William Stiegel, who founded the town and gave generously to its development.

For two years the Baron personally accepted the rose, and then for 120 years, the annual payments were neglected and forgotten until 1892, when the deed and its requirements again came to light, and a descendant of the Baron came from Virginia to collect the annual payment due.

"The finding of this deed," according to the pastor, J. F. Knittle, "was heaven-born; a legacy far beyond money value, food for orators and bards, as well as the anxious lineal descendants throughout the coming ages," for a new church was being built, and a new revelation came quickly to its members. A memorial red rose was placed in the center of the circular window in the chancel recess, as an everlasting reminder of the founder's generosity. This expression of sentiment attracted the attention of the newspapers, and soon afterward, a letter of inquiry was received from John C. Stiegel, of Harrisonburg, Virginia, a descendant of the Baron, asking for further explanation. Arrangements were made immediately for Mr. and Mrs. Stiegel to come to Manheim to collect the annual fee of "one red rose" in June. As they arrived at the railroad station, they heard the boom of a cannon, in imitation of the previous arrivals of their distinguished ancestor, and the waiting crowd went wild with enthusiasm.

The Stiegel Castle Knights of the Golden Eagle, headed by the Manheim Liberty Band in full uniform, led a great parade over the full length of the principal streets. The Stiegels rode in state in a landau, behind two black

horses—a reminder of the elder Stiegel's former entrance into the town, with his four black steeds, postillions, trumpeters and barking dogs.

The procession ended at the Knights of the Golden Eagle Hall, where with every courtesy, the Stiegels were led through the divided ranks of the Sir Knights to the throne room, to the music of "Auld Lang Syne." There the chief burgess received them, and gave them the freedom of the town. The demonstration was almost too much for Mr. Stiegel's emotions, and it was with difficulty that he found words to express his appreciation.

The next day being Sunday, there took place in the church, Manheim's first celebration of the "Feast of Roses," a custom which has since been observed annually, and which has been duplicated in a number of other towns and cities.

On that first Sunday, June 5, 1892, from early morning until evening, the crowds surged back and forth. There was a worship service at ten o'clock and a musical program at one. Roses were brought by the Knights of the Golden Eagle, and by members of the congregation and their friends, and were placed upon the altar. Songs were sung, poems were recited, and the payment of the Rose was made by the pastor to Mr. Stiegel.

On that memorable day, a new festival was born to the church, the influence of which has reached across America. What Baron Stiegel did for the church has lived. This gift, for which he required in return "Five Shillings" to make the transaction legal, and the payment "One Red Rose" annually as ground rental, has become a legacy for the gladdening of many hearts, the advertising of a town, and the enrichment of the church.

At Tulpehocken

The "Feast of Roses" is also celebrated annually by the Tulpehocken Trinity Reformed Church in Richland, Pennsylvania, of which J. Donald Backenstose is pastor. In the June 8, 1941 Church bulletin, there is a picture on the cover page showing the chancel to

be literally filled with roses. The opening paragraph on page 2 announces:

"Tulpehocken is again happy to be your host at its 'Feast of the Roses' which is held annually in the afternoon of June's second Sunday. Today the one hundred and ninety-sixth red rose will be paid according to the stipulation in the deed of 1745, in memory of Caspar Wistar; and the thirty-ninth white rose will be tendered as a token of gratitude to Caspar Wistar's descendants."

The similarity of these two deeds aroused our curiosity, and we wrote to Mr. Backenstose to ask if he could give an explanation. He replied, "The similarity of these two deeds is due to the fact that both Caspar Wistar (Tulpehocken) and Baron Stiegel (Manheim) originated from a German background where such a custom existed. William Penn, who spent years in Germany and loved its customs, also brought the rose payment idea to this country. In my opinion, the purpose of the rose clause is to promote a lasting, an abiding, a continued and a followed-up brotherhood and friendship. Tulpehocken is fortunate in having such an excellent group of descendants to whom the (rental) roses may be paid. The family's representative each year is a person of character. There is a college president, Wistar Comfort; a lawyer and ambassador, Roland Morris; the author of "The Virginian," the Strawbridges, and a host of others whose fine fellowship enriches our Feast of Roses."

The 1941 Tulpehocken Feast of Roses Service included a pageant written by the pastor, entitled "Sketches of the Life of William Penn." It portrayed Penn as a Quaker, writer and exponent of peace and brotherhood, and a guardian of the rose payment idea. This pageant was presented by members of the church. A thousand people were in attendance, and others were turned away.

The Service in Grand Rapids

East Congregational Church, of Grand Rapids, Michigan, of which Charles Warren Helsley is the minister has also observed an annual Rose Festival Sunday in June, with good success. The idea came to this church by way of its minister of music, Donald F. Nixdorf, formerly of Lancaster, Pennsylvania, whose choir had participated in the Feast of Roses Service at the Tulpehocken Trinity Reformed

*Business manager, Chicago Theological Seminary.

Church. The church Garden Club was responsible for the decorations the first year. The plan of decoration has been the culmination of the ideas of those in the church who are artistic and of those who are gardeners. Florists and rose growers have also co-operated generously. As many as 25,000 roses have been used in some of the displays. Crosses made entirely of roses are a feature of the setting. Flower girls are stationed at the church entrance doors, and each worshipper is presented with a rosebud to wear during the service.

The Rose Festival Sunday marks the close of the year's work for the five church choirs, for whom a special litany has been introduced into the order of service.

The minister and the choir director feel that the Annual Rose Festival makes possible a rich program and a well-attended service in an atmosphere of floral beauty at a time of year when interest is apt to lag. A great many members and friends are put to work on the decorations and the Festival has attracted wide-spread attention, bringing many visitors from out of the city.

"We have had four delightful years of experience with our Rose Festival Sunday," says Dr. Helsley. "It has given us a special day in June almost as big as Easter Sunday. The day is especially dedicated to the theme of God's love of beauty, as evidenced in his daily relationship to the world."

East Church's Rose Festival bulletins are works of art. The covers contain lithographed pictures of roses in natural colors, and the enameled paper stock is of delicate tints. Sermon topics list "The Rose of Sharon," "For the Beauty of the Earth," and "Roses of the Soul." The theme of the service is sustained by such hymns as "Bring, O Morn, Thy Music," "Fairest Lord Jesus," and "When Morning Gilds the Skies;" while the anthems include "Thine, O Lord, is the Greatness," "Praise to the Lord, the King of Creation," "A Rose Legend," "O Morn of Beauty," "Glorious is Thy Name," and "Jesus, Do Roses Grow So Red?"

The decorations are kept in place until three o'clock in the afternoon, so that the many out-of-town visitors may have opportunity to see the exquisite displays of roses. The flowers are then delivered by the Boy Scouts to bring added blessings to the hospitals, children's homes and the shut-ins of the city.

Somehow, it seems to me that in this "Festival of Roses" program, there is a great opportunity for other churches. Is anything more lovely than a rose? Why wait for funerals to bring flowers to the church? Why not



This Program Cover, in Colors, Was Used

fill the House of God with beauty for the living, as a tribute of love and adoration to the great Creator? "Let us crown ourselves with rosebuds," said Solomon, "before they be withered." It may be "Only a Rose," but it will fill your church, if you see its beauty and use its power, as have the congregations at Manheim, Richland and East Grand Rapids.

STUMBLING ON CHRIST

When Goethe was in his teens, he stumbled on one of the great hours of life. He discovered Shakespeare, came upon that glory of music and art. "I was one born blind," he declared, "who had suddenly been made to see! I rushed out into the open air, and felt as though for the first time I had hands and feet." Would it not be a great thing some day to stumble on Christ?

BIBLICAL PREDICTIONS OF TROUBLOUS TIMES

Atlanta, Georgia.—Governor Eugene Talmadge of Georgia expressed alarm here at Biblical predictions of troublous times ahead for the people of the world and advised subscribers to his political weekly to read the Bible and go to church.

The governor emphasized the fact that the Bible warned the people of Jerusalem and Judah that they would "lose their tires shaped like the moon," but the Atlanta Journal comments that Mr. Talmadge overlooked the fact that the same chapter predicted that they would lose their hoods and mufflers, too.

The Georgia governor quoted the last ten verses from the third chapter of Isaiah in his editorial appeal to the people of this section.

Over-Optimism Revealed in Delaware Conference

by Walton W. Rankin *

COMPLETE findings of the National Study Conference on the Churches and a Just and Durable Peace, held at Delaware early in the month have just been issued, and it is expected that the findings will receive nation-wide attention.

By and large, the Delaware conference contributed nothing new to the problem of the peace that is to come after the war. The conference was held at an unfavorable time. People's minds have been greatly upset by the many reverses to the Allied arms in the Far East. Everything that is said in the Delaware conference reports takes for granted an Allied military victory.

The over-optimism of this attitude, an attitude consistently adhered to by the isolationists and pacifists who have said that Hitler need not be feared by this country and that Japan was merely committing hari-kiri in attacking us, is meeting a cold reception from the masses of people, who are waking up to the deadly serious nature of this war.

It is to be hoped that further church conferences on a just and durable peace may be held in abeyance until the close of the war. Only when final victory is assured will the conclusions of the churchmen have relevance. And the degree of influence to be exercised by churchmen at that time will be in proportion to their contribution to the final victory.

A considerable part of the findings of the Delaware conference is a repetition of general aphorisms which have been the cardinal principles of faith of the democracies since their beginning. On the practical side, the conference adds nothing to the Atlantic Charter or to the Ten Points of the English churches or to many other ecclesiastical pronouncements issued since Hitler began his career of invasion and subjugation of European countries. On some points, the conference is to be sharply criticized.

It is said, for example, in the third guiding principle affirmed by the conference: "All share in responsibility for the present evils." This is very unhappy phrased, for it admits of an

interpretation that the democracies are equally guilty, or even more guilty, than the Axis powers, in causing the war. The time is passed for foolery of this kind.

The democracies' records have not been perfect, and none of their spokesmen have ever called the democracies perfect, but history will bear witness that the war both in the west and east was brought about by the deliberate and unprovoked aggression of the Axis nations. If churchmen expect to judge in matters of moral responsibility their perspective must be a good deal clearer than this.

Where we can indorse the findings of the conference is in its principles reiterating the need for international machinery and the modification of national sovereignty. Two types of international authority are suggested:

"(1) The ultimate requirement is a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies with necessary powers, and adequate international police forces and provision for world-wide economic sanctions.

"(2) As steps toward, and potential organs of, such world government, there is need for many sorts of international bodies charged with specific duties, such as the International Labor Organization and various agencies such as those now acting for the United Nations to coordinate natural resources, shipping and food distribution."

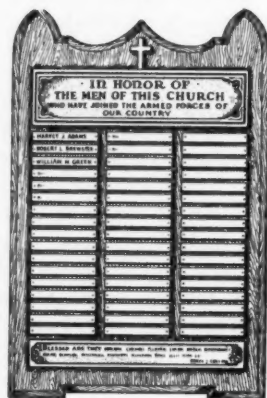
The Delaware conference would have fared better if it had confined its thought to the problem of how the church can fit into a future program of international administration. At the end of the last war the churches did little, or nothing to strengthen and maintain the League of Nations. The league itself was partly responsible for this, as it never strenuously solicited either the moral or material backing of the churches. In the future religion may be of great influence in establishing and sustaining the structure of a world government.

THE PROTEST AGAINST LIQUOR

It is but natural to expect the rising tide of resentment against the use of intoxicating liquors both in and without the army. Christian people who bless their sons who go into service have a right to protest vigorously the ease with which liquors are being distributed. No ceiling has been set on liquor prices. The government will, we hope, be forced to give some protection to soldiers. In the meantime Christian people do well to speed up their own anti-liquor educational program.

A splendid booklet to distribute to the young men who go into the service is prepared by Mary Lewis Reed, a registered nurse of New York City. The 60-page booklet has the title *Alcohol—Its Physiological Effects and Their Social Consequences*. Single copies cost 17c; there is a reduction in price with orders of larger quantities. The author may be addressed at Box 50, Station H, New York City.

SOLID METAL MEMORIAL PLAQUES



The United States Bronze Sign Company is offering churches a solid metal plaque to honor the men in the nation's fighting services. One striking feature of this plaque is that names may be added as desired.

This company is among the many who have taken a long view of the world situation. It has produced a new metal alloy for plates which releases bronze for military service and yet gives most satisfactory service to users of its products.

Men are seeking the spiritual whether they are conscious of it or not; they are seeking for rest in their hearts; a home for their spirits; seeking for perfect truth in their understandings; perfect beauty for their affections; perfect goodness for their consciences.

*Church editor, "Cleveland Plain Dealer."

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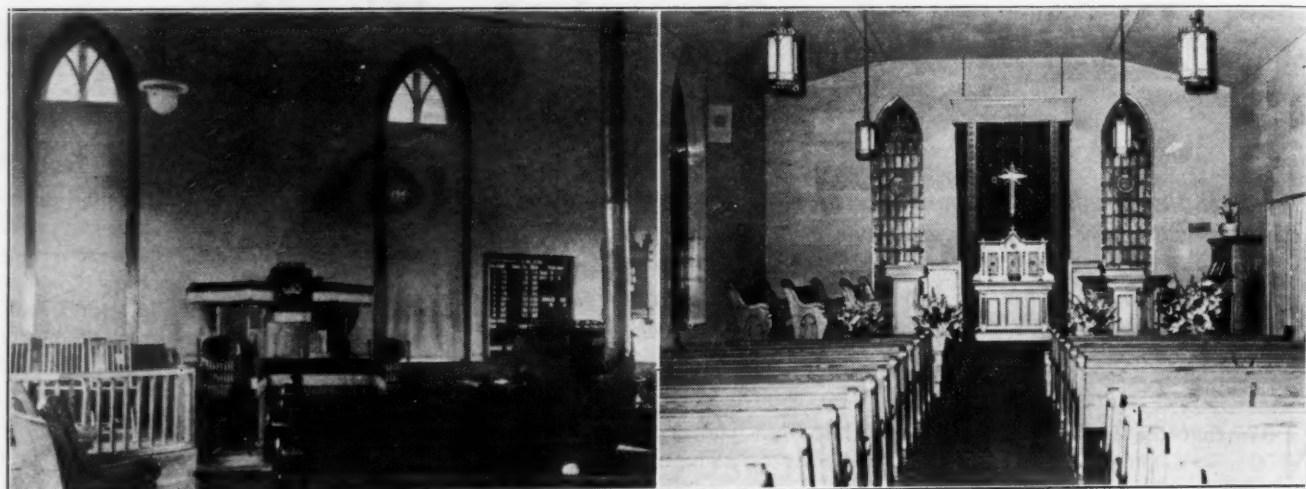
thinks that planes are likely to come too near he gives a signal to that effect. This is merely a warning to the minister that enemy planes are in the vicinity and the minister is on the alert. The people know that if real danger is imminent the minister will stop the service and direct them to the place of safety and if any of them want to leave the building they can do so at their own risk. We decided that if a warning came during any communion service the service would

The regular routine of our service had to be changed and this at first caused a good deal of concern. We decided, however, that there was nothing sacrosanct about the hours and order of service and we planned accordingly. The morning service on Sunday was kept at the usual hour of eleven but advertised to be for one hour only and the regular evening service was changed to three thirty in the afternoon. This second service we felt would be our problem, but we have



Reg. U. S. Pat. Off.:
Copyright, 1942, by News Syndicate Co. Inc.

"Well, it can't be good news every day! If it makes you so blue why don't you go and buy another U. S. War Bond? That always seems to help."



been agreeably surprised for we have had an average attendance of about one hundred, which we consider very good when we know how many of our people are away. The morning service has not suffered more than the absence of the people who were evacuated. The mid-week service was another problem but a solution soon presented itself. The Presbyterian minister called me by telephone and suggested that he and I go together for this service for "the duration." We met; decided that we would first try a Wednesday afternoon—this being closing day for the business premises of the town. It proved a success from the very beginning and we have carried on with an average attendance of about sixty, which is a little over the average for either of the churches in peace time. This has demonstrated to us that one "can find the way and time if we decide to."

For some of the other churches in town a greater problem presented itself. One example will suffice. Their second service on Sunday seemed impossible, but many troops were stationed near, why not try a service for them? They did and it is a great success and this is how they did it. The church hall is used and it is seated with chairs loaned by the town from the band stand and instead of "uncomfortable church chairs" the men sit in comfortable arm chairs. I have the privilege of conducting this service from time to time and I know how much it is appreciated by the men who attend. Another example of finding a way if one "decides to."

But the outstanding piece of service by the churches of the town is a social center for the forces manned by all the churches. It is open every day of the week each church taking a day in turn. It provides light refreshments at a nominal charge, a reading room, recre-

Transformation of Ohio Church

THESE before and after pictures tell an interesting story. The church is St. Paul's Evangelical and Reformed of Chattanooga, Ohio. Edward A. Mayer is the pastor. The difference between the picture at the left and the one at the right is explained by an idea, a lot of common sense, consecration, and contributions of \$10,000.

A center aisle helps to convey the idea of worship in the new arrangement. The specially made cross which hangs above the altar adds the impressive symbolism of the Christ. This cross is made of black walnut, inlaid

with white holly, all set in a hand hammered bronze frame. It is suspended against a red silk plush dossal cloth. Concealed in the canopy is a strong fluorescent light which illuminates the cross, dossal cloth and altar.

Not visible in the picture but an important part is the sound system which provides ear phones at certain pews for the deaf and, also, provides recorded music. One interesting feature of the dedication is that records were made of the services. These may be played on the amplification system of the church and thus bring back the actual voices and music of the dedication.

ation room, a quiet room for meditation and prayer. Every night at nine o'clock a minister is in attendance for a short epilogue and the response from the men has passed all expectations. Over five thousand men use these rooms every week.

A closing word about finances during these difficult times. We have found that the "Freewill Offering Scheme" has been our salvation. I keep in touch with all our evacuated people by letter and with very few exceptions our people have remained loyal to their pledges and we have been able to carry on and a note from our treasurer a few weeks ago sums up this situation admirably: "Evidently increased income tax, purchase tax and the general upward trend of prices has no terrors for (name of church) folk."

We are in great heart and send greetings to all our friends in the United States knowing from experience that they too will carry on until final victory is won.

A POWER BEYOND SELF

Man's belief in himself alone cannot sustain him. When Admiral Byrd passed a winter in a dugout on an Antarctic ice barrier only twenty degrees from the South Pole, he nearly perished by asphyxiation from the fumes of his gasoline engine and his oil-burning stove. But even in his terrible weakness he felt that to give up would be betrayal. At the basis of his belief that he must hold out lay a conviction that a power beyond himself was on his side and was demanding his allegiance. "I am not alone; there is a power—many call it God." So man's sense of responsibility roots in the conviction that he is not alone. He is not alone because what he is he owes partly to his neighbor. He is not alone because he finds himself in discovering defining and defending great causes. He is working with God. From *This Nation Under God* by Arthur E. Holt; Willett, Clark & Company.

What the Lord's Acre Did for This Church

by Harold E. Hammer

This is the story of the application of the Lord's Acre plan at the Federated Church, Masonville, New York. It was used to supplement the every member canvass. Most amazingly it not alone supplemented but stimulated the cash pledges. The author is the minister of the church.

WE believe that many churches would be benefited by the story of how one small rural church netted over \$800 in one season, plus greater intangible returns, through its work on the Lord's Acre.

Getting Started

Lord's Acre slides, secured through the Religious Department of the Farmers' Federation of North Carolina, were shown at the annual meeting of the Federated Church, October, 1939. Little was done for one year and a half, but the thought and impressions of these pictures were working in the minds of our church leaders. When Dumont Clarke, the "Lord's Acre Man" of Asheville, North Carolina, held conferences throughout the state, under the auspices of the Rural Institute for Religious Workers, our leaders were further stimulated. Early in February, 1941, our Finance Committee (same as Board of Trustees), appointed a Lord's Acre Committee, suggesting that they make a thorough study of the best literature available on the subject, and act as they felt they should. Their recommendations to go ahead were approved by the church officers, and an "unreachable" goal of \$500 was adopted. The money raised was to refurbish the church floors and drill a well at the parsonage.

An immediate news release was made to nine surrounding newspapers. The idea was novel for this section so they gave us fine write-ups. Some of the leading papers carried as many as a half-dozen articles, with pictures, distributed throughout the summer months. This interested many outsiders, but more especially it thoroughly acquainted the folks of our community with what was going on. Our "Parish Visitor" of eight pages was run off the duplicator, and circulated by the Lord's Acre Committee to the 240 homes in the parish. This bulletin explained the plan, giving many suggestions as to what individuals and groups could do. Other parish papers, and regular church bulletins, gave a large portion of space to this project.

The committee designated April 27, as "Lord's Acre Sunday." Pledges were taken in the morning service, and canvassers visited those who were not present. It was arranged beforehand to have ten people come forward with their pledges, as examples of the different types of things which might be done. To our amazement instead of the ten, about twenty-five folks flocked forward, reminding us of an old-fashioned revival meeting! Among those who responded was a man and his wife who were reported a few days before to be against the plan. He had refused to let the young people have any of his land for a project. On the spur of the moment he and his wife each signed "five dollars." That afternoon he told a committee member, "I'll buy five dollars worth of onion sets if someone will grow them. You can have all the land you want." We had at least 25 such "conversions" before the summer was over.

We counted 138 pledges at the end of the canvass. Of these, thirty-two were money pledges, some to help on specific projects. These are sample pledges: "wood land with machinery to buzz," "one acre of land, plowed and dragged for potatoes," "one-tenth of all canned foods," "three-fourths of canned pickles," "Sunday eggs," "service of car for 500 miles," "milk sold on Sunday," "a pig," "baked goods," "one-tenth of lambs," "quilt," "rug," "afghan," "one-tenth of an acre of potatoes," "two rows of potatoes," "two rows of carrots," "onions," "one-half of 4-H garden," "20 hours of time." Several donated seed potatoes, plants for the garden, lumber, paint, fertilizer.

Features of Our Work

Before launching this work, we invited the county 4-H agent in, and an expert from Cornell University to give us practical advice about the best crops to raise and suggestions about the ways of marketing our products.

Mr. Lewis Scott, a student from the Colgate-Rochester Divinity School, was secured on a summer scholarship to help with this work. His farm back-

ground, and training in an agricultural college made him especially well equipped for this work. His oversight largely freed the pastor from this work during the summer months.

Signs, about two feet long, painted white, and in black letters, "Lord's Acre," were placed by thirty-five projects, usually where visible from the road. This gave publicity, and made the individual conscious that this crop was the Lord's. Special envelopes were secured, and the offerings were dedicated in the worship service, the first Sunday in every month.

A vegetable route, with a seventeen-year-old high school boy in charge, went weekly to Sidney, which is seven miles away, and through the hamlet of Masonville. Products were brought in to the parsonage barn, or picked up by a lady with her car.

A harvest home Sunday was held for the first time on October 12, to give spiritual significance to our Lord's Acre work. The pulpit was surrounded by the products of the fields, arranged in new baskets, with Lord's Acre tags. This was one of the most inspiring and worshipful services our church has had in some time.

Five days later, on October 17, our harvest home festival was held. From the beginning we had looked forward to this occasion as the grand culmination of the year's work. The event was simple, but involved a tremendous amount of work. In a steady stream for three hours, chicken pie supper was served to over 300 people; half price to Lord's Acre workers. There was a continuous sale of Lord's Acre products at one end of the hall. Everything that wasn't sold was auctioned off after supper. The sale of goods brought \$100 and the supper netted \$120. "It's been hard work," said the chairman of the supper, "but we've enjoyed every minute of it. Somehow I feel that I know folks a lot better than ever before."

Two quilting bees, two separate acres of land, and an acre of wood land made up the community projects. Those who gave the land arranged to have it plowed and fitted for planting. A person or committee was in charge of each project and arranged for bees for planting, weeding, cultivating, harvesting and grading. One

acre was planted to potatoes. The other acre was planted two-thirds to hybrid sweet corn and one-third to potatoes. The acre of wood land netted the most returns. With three bees \$120 worth of wood was cut. The ladies provided a good meal for the 12 or 18 men who helped each time. Local truckmen delivered the wood without charge. Group projects take far more oversight and organization than individual projects, but they are of great value in promoting a spirit of cooperation.

A factory worker took more orders for potatoes than we could fill. He disposed of such products as were not sold on the vegetable route or at the harvest home festival.

Results of the Plan

The drilling of the well and the re-finishing of the church floors were easily accomplished with about \$310. We have a balance on hand of over \$500. This is in addition to the \$100 operating expenses. This represents about a 40 per cent increase over last year's regular income.

"Wait until our every member canvass comes along," said one man, "I'll bet folks won't give as much as they used to. Some will say, 'I've helped with the Lord's Acre, and that's all I'm going to do.'" How did our canvass turn out which followed only three weeks after the culmination of the Lord's Acre work? We secured 15 per cent more pledges and 20 per cent more in the amount pledged than the year before. Those who shared most liberally with time, money and responsibility in the Lord's Acre work, increased their pledges the most. For example, one family two years ago gave \$13.00 a year to the church. Last year they thought they were very liberal when they doubled their pledge. The Lord's Acre came along and took as much from them in terms of time, energy and money, as any family. Their pledge card said \$75.00 this year, and two of their children pledged ten cents each per Sunday. This work has "captured" for the church a few families and a number of individuals which no other program has been able to do.

In our church a high percentage of the regular pledges go unpaid, or at best come in very late. With the Lord's Acre pledges all but one or two pledges were met. Our people found it natural and easy to meet these pledges. Then too, over 40 per cent of what we received was never pledged, and over 60 people shared who pledged nothing. Almost everyone who signed up gave more than he agreed to. One lady pledged two rows of carrots. She gave

broccoli, beets, cabbage, cucumbers, amounting to four times what the carrots brought. About 30 per cent of those who shared in this work had not made any financial contribution to the church in recent years.

There is a great social benefit when 200, or one-fourth of the population of a parish area, participate in a common project. It built up for us a better spirit of cooperation and good will. At a time when our church was "ill" due to a divided vote on a building program, this work gave us a "new feeling tone." Discouragements were laid aside, and a new sense that "all is well" swept through our congregation. The accomplishment has given us added courage to do even larger tasks for the Kingdom.

This work was the means of increasing the spiritual vitality of many individuals. One young man, an inactive member of the church went to bed at 6:30 one evening. He had nothing to do; no purpose greater than his daily factory job inspired him. He was approached that evening and asked to paint the Lord's Acre sign posts. When told that the committee would furnish the paint, he said he would take care of that. A few minutes later he was seen walking up the street to purchase the necessary paint. One observer on seeing him said, "Look at the spring in his step, something must have happened to him." Listless monotony in many individuals was changed into a joyful enlistment in a cause larger than themselves.

Those who had been "professing Christians" found that religion goes deeper when it gets into their muscles. Many who had never professed Christianity experienced God by unselfishly and wholeheartedly working for him. The minister, especially in rural areas, needs this type of "religious experience." One is never so close to farm folks as when he is dressed in their garb and working side by side with them. This opens channels to hearts that were never opened before.

The further we progressed in our Lord's Acre work, the more we forgot about the money we were raising, and enlisted in this task as if it were a crusade. The leaders were captivated with the sense that we were engaged in a "movement" which was aimed at the vitalization of Christianity and democracy.

While this plan is not a cure-all for church problems, it is an excellent stimulant to every phase of the church's work.

Ministerial Oddities

(From page 6)

was in need of a certain piece of furniture. He visited the different dealers in town, one of whom belonged to his congregation. The article that suited him was found at a store whose proprietor was not a parishioner, and forgetting an unwritten law of the community, he purchased it of this alien from the commonwealth of Israel. Fatal blunder! The merchant, thus insulted by his spiritual shepherd, immediately declared his intention to withdraw both his attendance and his support from that rash minister's church.

* * *

"How do you like the new minister?" inquired a member of a suburban church of the wife of one of the officials. "I don't like him at all," was the reply. "Of course I invited him to dine with us when he first came here, and naturally enough I apologized in advance for the dinner, but I leave it to you if that afforded him ground to insult me." "Insult you? Certainly not. How did he do that?" "O, when it came to saying grace he asked the Lord to bless the frugal meal, and really, between us, I must admit that I had made the most elaborate preparations."

* * *

This item was carried by the Havana Post during the Spanish-American War. "Chaplain Waring, out at Camp Columbia, Havana, has a motion picture machine with which he entertains the soldiers under his charge. He was recently looking over a list of films sent by a New York dealer to select some new ones, and he ran across one with the title, 'The Prodigal Son.' That looked good to the chaplain and he ordered the film, \$40 worth of it. The film came in due time and the chaplain put it in his machine and ran it through to see how good it was, and to speculate on the lessons it would teach the men so far from home.

"The film was all right, and as the nursery advertisements say, 'was true to name.' But it showed the prodigal while he was still prodigalizing. The film illustrated the pranks of the most mischievous—one might almost say most fiendish—boy that ever lived. He did more mean tricks in that 400 feet of film than a properly behaved boy would do in a lifetime. The boys at Camp Columbia are laughing more at Chaplain Waring than they are at his 'Prodigal Son' film."

Indexing the Minister's Library

by G. Paul Keller

Mr. Keller who is the minister of Park Methodist Church, Coudersport, Pennsylvania, offers a plan for indexing the minister's library based on the plan of the Congressional Library. It is the first time in the history of this journal that we have published information on this plan.

WHETHER the pastor has a small or a large library a systematic arrangement can be used not only for ease in finding books, but also can provide for ready location of pamphlets, clippings, illustrations, and manuscripts.

The cheapest and the most practical plan is provided ready-made by the world's largest library—The Library of Congress. It is the easiest to adapt to the needs of a pastor's study. Even a superficial comparison of the Dewey Decimal System with the Library of Congress System shows the superiority of the latter. This is especially true of the division "Religion." The Library of Congress Class BL-BX, Religion, is logical in outline and clearly and helpfully subdivided and indexed. By comparison the Dewey arrangement for "Religion" is clumsy and obsolete.

The average pastor's library has at least two-thirds of the shelf space devoted to books on religion. And in addition his manuscripts, pamphlets, note-books, etc., are largely on religion. A system he uses must first and always be adaptable to his special needs. It must be flexible and practical. The L. C. system is very evidently superior in its arrangements for philosophy, psychology, religion, history, and the social sciences. Ministers are specialists in these subjects.

Because the pastor's library is a specialized library, a system that will be sufficient for a general library many times as large will not be as helpful for him as one which will allow for more exhaustive classification of certain specific branches—for example, Church History, or The New Testament, or Practical Theology, or Missions. Make the comparison either casually or intensively. The L. C. system is far superior to any other for the purposes of the pastor.

How begin? Send seventy-five cents in coin or check or Postal Money Order, (stamps not accepted) payable to the "Superintendent of Documents," Government Printing Office, Washington, D. C., and ask for Library of Con-

gress Classification Schedule, Class B, Part II, BL-BX, Religion. You will receive a 7¼ x 10¼ paper-bound volume ¾ inch thick containing 337 pages of valuable outline and index on religion.

Each specific topic has a classification number composed of two letters to denote the general place in the outline and one or more digits to specify its location in the systematic arrangement. The volume can be used to assign a number to each book or pamphlet, paper, etc., by using the outline and the index. By continued use of the classification a pastor can organize and

muster all his materials like the commander of a battleship controls his ordnance. The classification book BL-BX becomes the key to all the available materials on religion.

After using the system for materials on "Religion" for three years I liked it so well that I invested about six dollars for an entire set covering all subjects. Few will care to go to that trouble. The general outline can be used to roughly classify materials other than religion. A volume was available for 15 cents entitled "Outline Scheme of Classes, Library of Congress." This was recently out of print. It should be available again. Refer to it at your local library.

The pastor should keep in mind that the classification of books is essentially a classification of knowledge adapted

(Turn to next page)

TEXT BOOK CHAPTER PAGE OR VERSE OR LIBRARY NUMBER		CLASSIFICATION	
FOLDER FOR MANUSCRIPT AND MATERIALS OF DISCOURSE (Including Pamphlets, Clippings, and Illustrations.)		<input type="checkbox"/> Explanatory <input type="checkbox"/> Illustrative <input type="checkbox"/> Argumentative <input type="checkbox"/> Persuasive	
Topic		DELIVERIES	
Title		Date	Hour
Alternative titles		Place	Results
			Comment
FILING KEY (*Preference, X-Cross Reference)			
Textual			
Topical			
Serial			
Cross Reference Notes			
General Remarks & Criticisms			
* General Character of Audience Addressed			

Mr. Keller's manila folder for compiling notes and preserving the manuscript is positively a work of genius. It contains folds at both ends and the bottom so the notes will not fall out. The folded size is 6½x9¾ inches. This makes it possible to place in the folder manuscripts on sheets 8½x11 inches, which is the regular typewriter size, or those in half sheets 5½x8½ inches. When the sermon material is completed the folder containing sermon and notes may be placed on the book shelves in consecutive order. It is a boon to those who may not have a filing cabinet, though one may be used if desired. We have been so impressed with this aid to sermon building that we plan to make some from strong rope manila stock. They will bear the legend of this one on the front. If ready by the time we go to press announcement will be made in the advertising columns.

Indexing Minister's Library

(From page 15)

to the physical form of books. Everything that can be written or printed can be classified in one complete system. The simple, orderly outline of the L. C. (referred to above) can be used at first. But any special topic can be expanded as desired logically and systematically, using the respective schedules.

When building or setting up bookshelves, never have a space less than eleven inches clear from the top of one bookshelf to the bottom of the one above it. (Twelve inches is better.) Only when all bookshelves, top and bottom, have sufficient clearance can large books be given their proper place. The pastor will accumulate large works such as commentaries, encyclopaedias, concordances, large notebooks, directories, atlases and large brochures. It is best to have sufficient space to put them where they belong in the system. Bound volumes of *Church Management* and other 8½ x 11 page bound volumes require 12-inch shelves if vertical position is desired.

A practical and efficient way to file illustrations and clippings is to put them in the sermon envelopes or "Sermon Builder" folders where they will be later used. Or place them in an encyclopedia at the proper pages of the alphabetical order, or in books at the pages or paragraphs they serve to illustrate or amplify. I use ten-cent loose-leaf notebooks of standard 6 x 9½ size in which to classify notes, pamphlets, manuscripts, etc., on library shelves under their proper topical classification. If the material on a specific topic is not in sufficient quantity to require a notebook I use a special folder as illustrated.

For some topics I have selected a favorite treatise, chosen for its excellent arrangement of material, which I use as a guide for classifying material related to that within the scope of the book. Alongside such a "textbook" I have a ten-cent loose-leaf notebook or a folder as illustrated. I file in that notebook or folder clippings, notes and pamphlets, using the table of contents and the index and the page numbers of the book as the guide for filing such material.

I use plain 7-inch by 10½-inch boxes about 1½-inch thick for certain bulky material. Covered with dark kraft paper, they are placed on the shelves with the books, and look good. (For example, one is marked BV771, Tithing; another BV772, Systematic Giving—Every Member Canvass—

(Turn to page 18)

Dr. Sockman at Christ Church

by Octavia W. Goodbar

TWENTY-FIVE years ago, in 1917, Ralph W. Sockman completed his post-graduate work at Columbia University, with a Doctor of Philosophy degree, and began his vibrant full pastorate at Madison Avenue Methodist Episcopal Church, the predecessor of Christ Church, at 60th Street and Park Avenue, New York City. It was a fitting and happy privilege for the members of Christ Church to commemorate this anniversary, and to express their appreciation and good wishes to a pastor who has not only won their hearts, but also the hearts of multitudes who have heard his voice without ever having seen his face.

Dr. Sockman's first association with the Madison Avenue Church began as a layman. He had come to New York for graduate study at Columbia University, where he received his M. A. degree in 1913. Inspired by his active church work, he set his face towards the ministry, and graduated from Union Theological Seminary in 1916, the year when he was appointed Associate Minister at the Madison Avenue Church.

With his selection as pastor the following year, and his uninterrupted service since that time, Dr. Sockman became the only man in all the history of Methodism ever to come to a church as a layman, be called as its minister, and remain continuously for twenty-five years in that service. That this should have occurred in a great metropolitan center, where rapid change is the most conspicuous feature of life, makes the fact worthy of particular note. It is significant in relation to the quality of the man, and the steadfast loyalty of his membership.

In the academic world Dr. Sockman has received many degrees attesting his reputation and standing. In 1923 he received his D.D. from Ohio Wesleyan University. Dickinson College awarded him an LL.D. in 1930. The D.D. degree was again awarded him in 1932 by New York University, and again in 1934 by Wesleyan University. In 1937 Rollins honored him with its L.H.D., and Florida Southern with its Litt.D. In this same educational field he serves as a director for Union Theological Seminary, New York Medical College and New York University; and as a trustee for Ohio Wesleyan University and for Drew University. It is deeply gratifying to those who know him in

the daily association of church affairs to realize that educational institutions also delight to do him honor.

One of the unique accomplishments of this pastor of Christ Church is his great ministry over the radio; which first began fifteen years ago, in 1928. Today his voice goes out each Sunday morning at ten o'clock, over the Blue Network of the National Broadcasting Company; and uncounted millions listen to the spiritual message he brings.

Not only the spoken word, but the written word also, comes within his capacity for doing. As we all know, Dr. Sockman's books started with his doctrinal thesis *The Revival of the Conventual Life in the Church of England in the Nineteenth Century*, and continued with *Suburbs of Christianity and Other Sermons* (1924); *Men of the Mysteries* (1927); *Morals of Tomorrow* (1931); *The Unemployed Carpenter* (1933); *Paradoxes of Jesus* (1936); *Recoveries of Religion* (1937); *Live for Tomorrow* (1939); and *The Highway of God* (1942). This last volume contains his Lyman Beecher Lectures, given at Yale, and was named as the Religious Book Club's selection for March, 1942.

During the dark days of the depression it was Dr. Sockman who provided inspiration and leadership in carrying on the church building program, which gave Christ Church its beautiful new edifice. It took courage and a spirit of sacrifice to carry on church construction on 60th Street and Park Avenue, when the financial works of lay activities were crashing down in Wall Street. Yet Dr. Sockman never once relinquished his pulpit because of illness—neither during the strain of depression nor at any other time in his twenty-five year ministry.

On this significant anniversary, then, the members of Christ Church were truly happy to do him honor. It is indeed something that Dr. Sockman was recently named, in a poll conducted by the Christian Century, as one of the six foremost preachers of all denominations in this country today. But it is more important that here in his own church, where his work and his life are an open book, he not only has won affection and esteem; but constantly wins also that ultimate tribute to a great preacher, the tribute of a crowded auditorium on Sunday morning.

Impressions of a New Yorker

A Visit With Dr. Ralph Sockman of Christ Church

by A. Ritchie Low

The twenty-fifth anniversary of the pastorate of Ralph Sockman at Christ Methodist Church, New York City, calls for these two articles which deal with the man and the minister.

IN Atlantic City not long ago I went to a small dinner for a group of ministers who happened to be attending a national conference. When I sat down at the table I was surprised to find myself next to Ralph Sockman. "The last man I'd expect to find in these parts at this time of the year," I told him as we shook hands and exchanged greetings. He said something to the effect that although only a country minister from the hills of Vermont I did have a way of getting about the country.

One thing lead to another and soon the inevitable interview came up for discussion. I had gotten a story from Sockman some four or so years ago. Having written him up once the well known radio preacher wasn't sure, he told me, that he had anything new to say. As to that, I replied he had better let me be the judge. Well the upshot was that we were to dine together in the hotel dining room that night and I was to have my questions ready and while we both ate we'd talk a little shop.

A little before six I was on hand with a notebook in my pocket and enough questions to keep us going for hours, if necessary. It is always a good idea, when you go to get a story, to have more than you expect to use so that if the one you are interviewing isn't interested in one set of questions you can tackle him from another angle. I wish I could say that we had a lively and interesting time together, discussing peace and war, the latest books, the recent utterances of Karl Barth and the editorials in *The Christian Century* but the truth is we did none of those things and for reasons which I shall presently explain. Just the same, though, perhaps what I carried away was of more value for my purpose than the answers he might have given to carefully worked out questions. As the radio announcer asks in presenting a well known program, who knows?

But to get back to the hotel lobby. From a distance I could see that my friend had met some other friends and



Ralph W. Sockman

judging from the heartiness of the conversation, which I couldn't help overhearing, I came to the conclusions they were more than just passing acquaintances. When the hour arrived I joined the group and received introductions. It was a judge from West Virginia, his wife and young son. The husband and wife, I was told, had been in college with Sockman and the three had been exchanging news about this one and that one. You know how eager one is to learn how Andy So-and-So is making out and where So-and-So has been hibernating the last few years. They had had a great time together talking this over. I could see that.

Sockman suggested that the five of us eat together. It would be a good idea, he said, and especially since they hadn't seen one another for so long a time. I nodded my head in approval. Yes, of course! But I couldn't help thinking that there was another interview gone. Half way in the dining room I tried to be excused, said they no doubt had a lot of the old days to live over again, a number of old college mates to inquire about, but Sockman would have none of it. And so in I went.

And right here is where my impressions begin. Before we reached the table one of the waiters looked at the

New York preacher as though he knew him and Sockman evidently got the same impression and so he let us go ahead while he stopped to say "hello" to him. Together the waiter and the well known radio preacher exchanged greetings and stood in the aisle talking for several minutes. I could see that the waiter appreciated very much Sockman's sign of recognition. Maybe they had met before somewhere, I'm not sure, but at any rate if a waiter in a swanky hotel dining room wanted to shake hands and say hello to one of Methodism's outstanding leaders Sockman wasn't the man who would pass him up.

Has Not Lost the Common Touch

That's the thing that has impressed me about the pastor of New York's Christ Church. He is rated among our best pulpiteers, yet he has never lost the common touch. He'd just as soon sit down to supper with the young rural minister from Green's corners as to bask in the limelight at the bishop's table. You may ask: So what? But this is because you have not had the opportunity to see at first hand the limitations of some who sit in high places. As an interviewer I have.

It reminds one of an experience Lynn Harold Hough tells about. It seems that when he was an obscure member of his conference he was introduced to some visiting prominent speaker. While he was shaking hands with Hough he was the while carrying on, over his shoulder, a conversation with one whom he apparently deemed more important. In after years, when Drew's brilliant dean was asked whether he had met so-and-so he said that he had shaken hands with him but had never met him! Ralph Sockman is far removed from that sort of thing. With his great mind goes a great humility.

After supper we both walked along the Atlantic City boardwalk talking about this, that and the other thing. Does he enjoy his radio work? Very much indeed, he told me. How about letters? Hundreds come in almost every week but he sees only those that he personally should answer. Those asking for a copy of the address are handled from Radio City.

Is there too much of a sameness about Protestant radio broadcasts?

What did I mean? he wanted to know. I meant, I said, that there is not enough variety, that services were too much a hymn, a scripture lesson and a short message affair. What I'd like to see, I went on to say, was a new approach. Have Sockman continue his messages for we have need of them but have a dialogue, for example between an announcer and someone back from China, someone who could tell us simply but graphically what is going on over there and the great contribution being made by the American churches; I also wanted, I told him, to have rural ministers given the chance to tell their story. Many outstanding pieces of work are being done at the cross-roads. I live there myself and know something of the heroic, sacrificial work of the men who labor there.

We have a lot of fine singers in our churches. Why not have more song services with a fine capable leader like Rodeheaver at the helm? Why should so many Federal Council radio programs originate in New York? Why not have some originate down in Mississippi, up in Maine or across in California? (No doubt I also gave Vermont a good plug!) Sockman could see what I was driving at and thought that maybe the idea had some merit. I still think it has. We have loads of talent in both pulpit and pew and we haven't begun to scratch the surface.

Some of you may be raising objections. You may say there are reasons why this cannot even be attempted, you may tell me about wire charges, about transmission difficulties and so forth but I agree with the Methodist leader that perhaps the use now being made of radio facilities could be improved upon by the Federal Council. At present there is too much, far too much, of a sameness about most of the religious programs put on the air.

We talked as we walked down the boardwalk, about other things. Books, for instance. Sockman had delivered the Yale lectures and had to enlarge them to book-size and this, he said, he had to do before he went to Honolulu where he was to spend a month as a summer supply. So many leaders had given the Yale lectures that he was hard put to it, he admitted, to say something that was new. Each chapter he built around the story of John the Baptist and while I have not yet seen the book (it has since been printed) I judge from the ingenious homiletical treatment he has given the theme that the volume will come up not only to the Yale lectures but also the high Sockman standard. We are all of us successors to John

a message to proclaim. We may fail or we may succeed in delivering it but the point is we are not to be blamed for lack of results but only for lack of constancy of purpose. Such, I take it, is the central idea.

Ralph Sockman has been a minister in New York City, often spoken of as the preacher's graveyard, for twenty-five years. I said something about this being a long spell but he made light of it. "In the country," he told me, "it's the pastor who does the moving, in the city it's the congregation." But that, of course, is not the reason for his quarter century ministry in the nation's metropolis but rather his many talents, his dedication to a high and noble task, his ability to preach, an incisive mind that enables him to speak of the modern man's condition. Everything that this great Methodist leader has got he gladly puts at the disposal of Christ's church.

Because of his enlarged ministry through pulpit, radio and the printed page it is no exaggeration to say that his influence has gone out through all the world and his words to the ends of the earth.

Sockman has done a lot of talking in his time. He admits it. There's hardly a minister's convocation from Vermont to the Pacific coast that he hasn't at some time or other addressed. But the time has come, he thinks, when he ought to call a halt. "I've been giving out, giving out," he explained, "and now I must take in." I told him I wasn't so sure about that. But he insisted that he'd sort of like to "lie low" for a while, read, think and listen to what others had to say. For the sake of the church at large I hope he does nothing of the sort for we have need of him these days.

When we came to the end of our Atlantic City boardwalk stroll and entered the big auditorium to hear Dan Poling I had written not a single line in my notebook but I felt I had something better: I had the feeling I had been talking with a great and good man, a man who is doing a great and good work and who, with fortitude and courage, is giving the rest of us an example of what it is to be a good minister of Jesus Christ.

A WORLD WITHOUT GOD

There is a story that comes to us from the pen of Jean Paul Richter, the celebrated man of letters, in his *Dream of a World Without a God*. He dreamed he was in a churchyard. Thunder, lightning, and earthquake filled his heart with terror. Christ appeared. The dead came to life. They asked, "Is there no God?" And the sad reply

Indexing Minister's Library

(From page 16)

(Promotional materials and methods); another BV773, Financial Records and Forms—Church Envelopes—Collection Devices—Pledge Cards.

I have two sermon files. One is a "Textual File" in which the sermons are arranged in Biblical order by text. The other file is my library. I place topical sermons in the special folders (see illustration), and place them on the library shelves where they properly belong, in the topical classification. These folders I also use for pamphlets and other papers.

No man's system of organizing his study will need to be taken over by another without adapting it to his needs and adjusting it to his mental habits. But I offer these ideas as suggestions, hoping that others will be helped to develop a completely orderly and useful library which will serve their needs as well as mine serves my needs.

comes from the Christ: "There is none. I have traversed the worlds, I have risen to the suns, with the milky ways I have passed athwart the great waste spaces of the sky. There is no God. And I descended to where the very shadow cast by being dies out and ends, and I gazed into the great gulf beyond and cried, 'Father, where art thou?' But no answer came, save the eternal storm which rages on. We are orphans all, both you and I. We have no father." Every soul seemed the victim of "mad," unreasoning chance. Every soul in this "great corpse-trench of a universe" seemed utterly alone. Then he awoke. And Richter says his "soul wept for joy that I could still worship God—my gladness and my weeping and my faith, these were my prayers." Life would be intolerable without God. Elmer George Homrighausen in *Let the Church Be the Church*; The Abingdon Press.

TRUE RELIGION

Tennyson was walking one day in a beautiful flower garden where many flowers were blooming, and a friend said, "Mr. Tennyson, you speak so often of Jesus. Will you tell me what Christ really means to your life?" Tennyson stopped, and pointing down to a beautiful yellow flower said, "What the sun is to that flower, Jesus Christ is to my soul." That is true religion. Not a religion of opposition, not a religion of conquest, not a religion of imperialism, not a religion of destruction, but a religion that draws forth the good and beautiful in every system of human society. Frederick B. Fisher in *Can I Know God?* Harper & Brothers.

A Eulogy of Divine Law

*A Sermon by Robert B. Whyte**

THIS is the longest of the psalms. It is unique in its literary structure and style, characterized by studious and slavish adherence to an artificially conceived pattern.

When we open our King James Version of the Bible and read the psalm we observe that it is divided into twenty-two sections, each consisting of eight verses, and all of them headed by different words, equally obscure to the uninitiated. If we are curious enough to consult a commentary we discover that these words are the letters of the Hebrew alphabet, and that in the original each of the eight verses of each section commences with a word beginning with the letter at the head of the section. Hebrew scholars inform us that, with the solitary exception of the one hundred and twenty-second verse, every one of the one hundred and seventy-six verses contains one of the many Hebrew words for law. Thus it becomes clear that the psalm is an acrostic composition devoted to an appreciation of the law of God.

Its unknown author apparently set himself the unusual and difficult task of writing a poem in eulogy of the divine law in the fashion of an acrostic, following the order of the Hebrew alphabet. There were to be twenty-two stanzas, that is, as many stanzas as there are letters in the Hebrew language. Each stanza was to consist of eight lines. Each line of each stanza was to commence with the same letter, and the whole poem was to be an expression of the value of God's law in human life. Each of the first eight verses begins with the first letter in the Hebrew alphabet, each of the second eight verses with the second letter of the Hebrew alphabet, and so on. Apparently the author wished to use the word "law," or one of its synonyms, such as statutes, commandments, testimonies, judgments, in every line of the poem. In this he succeeded, with the exception already noted. The one hundred and twenty-second is the only one which fails to contain one of the several Hebrew words for law.

To compose such a poem requires

genius of a special kind. It demands a highly developed gift of artifice, an eccentric ability to elaborate a single idea in manifold combinations of expression. So far as we know, this psalm constitutes the sole literary legacy which its anonymous author bequeathed to posterity, and it reveals a fondness and a flair for the kind of poetry of which the writings of Alexander Pope are the most familiar example. Such poetry has upon it the smell of the lamp and the imprint of the study. It lacks the freshness and spontaneity of the works of a David or a Robert Burns. In a group of literary men a few years ago, a notable Philadelphia writer pontifically declared, "After all, there has been no great poetry written since the days of Alexander Pope." To which the clever retort was made, "And who, pray, was writing it in his day?" The comment was intended to suggest that the poetry of Pope, and of those who write in his style and spirit, is too mechanical to permit its authors to be assigned the chief place in the hierarchy of distinguished poets. Of course, it is dexterous and, occasionally, as in the case of this psalm, attains heights of brilliance and emotional power.

Although there are few ideas in the one hundred and nineteenth psalm, with its one hundred and seventy-six verses, yet, like the few bits of colored glass in a kaleidoscope, they assume many shapes of beauty. The unceasing

repetition of its main idea never becomes tiresomely monotonous. To quote Alexander McLaren: "Its verses are like the ripples on a sunny sea, alike and impressive in their continual march, and yet each catching the light with a difference, and breaking on the shore in a tone of its own."

It would be a grave and gratuitous error to suppose that the literary eccentricities and idiosyncrasies of our poet, his studious care and elaborate artifice in writing, are evidence of insincerity. Some people seem to think that if a speaker is artistic he is necessarily artificial. They are suspicious of the genuineness of a poet or an orator who takes the trouble to embellish his thought with the ornaments of verbal form; but, as G. K. Chesterton has pointed out, care expended on oratory is evidence of sincerity, not a refutation of it. In discussing the brilliant rhetoric in which eighteenth-century oratory abounded, Chesterton brands as foolish and false the idea that its rhythmic and sparkling utterances are too self-consciously achieved to be ingenious.

Similarly, the elaborate care which the author of the one hundred and nineteenth psalm has taken in expressing his emotions and convictions about the word of God may be taken as evidence of deep and genuine feeling. He was so much in earnest that he took endless trouble in the form and phrasing of his profoundest feelings and conclusions about the law of God.

It is plain that he was a devout soul, an earnest and unwearied student of the religious literature of his race. He never tired of studying the word of the Lord given through Moses and the prophets. His supreme passion was found in the writings of the spiritual leaders of Israel, which to him were the utterances of the Most High. "Thy word have I hid in mine heart, that I might not sin against thee," he wrote. "Open thou mine eyes, that I may behold wondrous things out of thy law," he prayed. "Thy testimonials also are my delight and my counsellors," he declared. "Thy statutes have been my songs in the house of my pilgrimage," he said. "The law of thy mouth is better unto me than thousands of gold and silver," he testified. "O how I love thy law! it is my meditation all the day,"



*Minister, Old Stone Church, Cleveland, Ohio. This sermon appears in the recently published volume by Dr. Whyte which has the title, "Personalities Behind the Psalms." It is used through special arrangement with the publishers, Abingdon-Cokesbury Press.

he exclaimed. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! . . . Thy word is a lamp unto my feet, and a light unto my path." From these sentences of the psalm it is evident that we are listening to a man of profoundly religious inclinations. Representative he was of those rare souls of every age who have looked beyond the transitory and the finite and the material to the reality of eternal truth, and who have ever believed that "man's chief end is to glorify God and to enjoy him forever." The deep things of God and the spiritual truths of life revealed through the prophets and leaders of his people were the fountain-light of all his day, the master-light of all his seeing.

But the psalm not only makes clear the peculiar literary genius and ardent piety of its author, it also portrays him as a man of sorrows and acquainted with grief. It is obvious from the psalm that he had been the victim of cruel distress. In anguish of soul he prayed: "Remove from me reproach and contempt. . . . My soul melteth for heaviness. . . . The proud have had me greatly in derision. . . . When wilt thou execute judgment upon them that persecute me? . . . They had almost consumed me upon earth. . . . The wicked have waited for me to destroy me." He had suffered the agony of oppression inflicted by wicked and powerful men. From the depths of his despair he cried to God for deliverance. The pain he endured incident to man's inhumanity was not attended by any accusing consciousness of moral vileness. Indeed, apart from the concluding verse, where he says, "I have gone astray like a lost sheep," the psalm does not contain any direct confession of sin. The cry just quoted is not the bitter penitence of a prodigal, but the general admission of a good man, who, as the best have ever been, was keenly sensible of his own unworthiness. In the midst of well-nigh insupportable afflictions, which sprang not from personal wickedness, but from the wanton persecution of evil men, this noble and gifted and deeply religious man prayed to God for help. But the heavens seemed deaf and God indifferent. Like many sufferers today forced to endure relentless and unjust wrath of tyrants, or crushed by the desperate plight of dear ones, or desolate because of some personal sorrow, this suffering saint called to the God of his fathers, "When wilt thou comfort me?" The exact cause of his grief is not disclosed, but its reality is tragically manifest in the words wrung from him by his torturing experience.

But the sublime and glorious fact

about this great unknown is that he never parted from his faith in God. Even though his passionate pleading for emancipation from his servitude to suffering was unanswered by any relief from his trials, yet did he trust and obey God. His consciousness of fidelity to the law of God in the face of persecution and hardship is expressed repeatedly, as for instance: "The proud have had me greatly in derision: yet have I not declined from the law. . . . The bands of the wicked have robbed me: but I have not forgotten thy law. . . . I am become like a wine-skin in the smoke; yet do I not forget thy statutes. . . . They had almost consumed me upon earth; but I forsook not thy precepts. . . . The wicked have laid a snare for me: yet I erred not from thy precepts. . . . Princes have persecuted me without a cause: but my heart standeth in awe of thy word." Perhaps the verse which most picturesquely and vividly describes the steadfastness of his faith in the face of tragedy is the third in the group of sentences I have just quoted: "I am become like a wine-skin in the smoke." This striking metaphor was no doubt suggested to him by the familiar spectacle of a wine-skin hanging in the fireplace, and in its withered and wrinkled appearance he discerned a likeness to his own soul. Troubles had encompassed him like thick clouds of smoke eddying among the rafters where wine-skins hang and get blackened and contorted. Yet, in spite of his miseries and deprivations and struggles, he had clung loyally to his religious faith and training, and could declare, "Yet do I not forget thy statutes." No doubt the psalmist's contemporaries used to hang skins of wine in the warmth of the chimney for the same reason that manufacturers of such vintages today place their products in varying degrees of temperature, namely, to bring the wine more quickly to maturity and excellence. Similarly, his faithfulness to the law of God had ripened and refined his character.

Thus the personality of the nameless author of this psalm grows distinct and commanding. He was a man of rather eccentric literary genius, of unquestioned piety and purity of life, one who knew from bitter experience the torment of heartache and grief, who had prayed in vain to be delivered from persecution and pain, and whose crowning quality was unwavering faith in God. One rises from reading the psalm and contemplating the personality of its author with the sense of having been in the presence of a sincerely religious soul. The thought of his rare literary accomplishment in

writing the psalm is lost in admiration for the man himself. "The aim and end of all the religions," said Goethe, "is to help men to meet the inevitable." When James of Harvard was asked what religion does for one he replied that, "among other things, it gives a splendor to what must be borne in any case." The heroic devotion of this anonymous writer to the religious instruction of his childhood and youth ought to excite our homage and stimulate our desire and determination to emulate it. There are too many who fit into George Eliot's description of Hetty in *Adam Bede*: "Hetty was one of those numerous people who have had godfathers and godmothers, learned their catechism, been confirmed, and gone to church every Sunday, and yet, for any practical result of strength in life or trust in death, have never appropriated a single Christian idea or Christian feeling." The acid test of one's religious faith is not the contents of the creed to which one subscribes, but his vindication of and support by it when he is called upon to endure the sore discipline of things.

The most convincing proof of the value and power of religion in human life is the inspiring spectacle of men and women triumphantly enduring the tribulations of time. It was this which won Tertullian to Christ in the second century. "I became a Christian," he said, "because these people were far braver in their lives and in their deaths than anybody else, and I wanted to learn and share the secret of their courage." This, too, was the secret of Tolstoy's conversion in the nineteenth century. The greatest Russian of his generation declared that he became a Christian because he noticed that "they met life, and its rigors and surprises, with a peace and joy no one else shares."

In the last analysis, in times of depression and distress we are helped most by the noble examples of men and women whose characters and careers attest the genuineness of their religious faith and compel our admiration and confidence. A plain-spoken Scot once wrote: "I am a Christian because of the Reverend Dr. Marcus Dods; talk about 'evidences of Christianity,' Dods is it." There is no argument so convincing as a life. The supreme argument for unfaltering trust in the guidance and guardianship of God is a man who, like the psalmist, keeps his faith, or, rather, is kept by it, even though conditions seem to contradict it.

The most effective contribution which we can make to the religious morale of our fellows is the contagion of our own manifest and conquering faith.

This is why the cross is the supreme symbol of Christianity. Had Jesus been only the dreamer of Nazareth, the preacher of the Mount of Beatitudes; had he died comfortably in his bed and never known tragedy and suffering and death on Calvary, nor triumphed over it, he would not have been the Redeemer of the world. To be a person the record of whose life is aflame with legible sincerity and personal devotion and unfaltering faith, to be known and read of all men, is to mean something of the relief and comfort and inspiration which Christ gave the world.

All honor to the heroes and heroines who, in places of obscurity and oppressed by sore trial and grievous affliction, with the smoke and flame of calamity and grief darkening their spirits and choking their voices, yet, sustained and animated by a faith that triumphs over wrong, are able to perform life's duties with purposefulness and hope and cheer. They shine as stars amid the darkness of the times, and light the way for their fellow travelers. The unknown writer of the Letter to the Hebrews knew the value of such examples, and presented to his readers a wondrous procession of the great dead whose story was the glory of the past and the inspiration of the present. But after writing of them in that majestic chapter, which Jowett called the Westminster Abbey of the Bible, he exhorted those to whom he wrote to imitate their spirit and achievements.

The secret of the psalmist's brave endurance of handicaps and hardships, sorrows and afflictions, was his faith in God, a faith which transmuted his trials into materials for the development of courage and patience and love. The very obstacles to his happiness and fortune were changed into opportunities and obligations of service and trust. Even of Jesus we read that he was made "perfect through sufferings"; and the servant is not greater than his Lord.

To all who profess the Christian faith, but especially to the stricken and suffering adherents of it, who may be truly likened to a wine-skin hanging in the smoke of the chimney fire, blackened and withered and wrinkled by flame and smoke, is accorded the high and hard and heroic privilege of demonstrating the reality of their religion, and of proving a benediction to their fellows, and of mellowing and perfecting their characters as followers of Christ. Only they can inspire and strengthen others with the kind of noble virtues and religious trust produced in themselves in spite of, nay, because

Charge to New Pastor

For conciseness and yet inclusiveness in a charge to a new pastor this one, given by Carlyle Adams, editor of "The Presbyterian Tribune," is commended. It was given by Dr. Adams at the installation of Lewis Weber Gishler as pastor of the First Presbyterian Church, Munice, Indiana.

IT is my privilege and responsibility to charge you to a specific function.

This is not an ordination service therefore we need not dwell upon the fundamental aspects of the work of the ministry. Nor is this a service of confirmation. Therefore we need not concern ourselves about the basic issues of Christian faith.

All of these you faced long ago when, in your adolescence, you took upon yourself the obligations of Christian character which your parents had assumed on your baptism in infancy. Tonight we are concerned only with your relationship to this great church which has called you to be its pastor.

As you enter upon this challenging office I charge you first of all to be a churchman. I charge you to think of the church in its most exalted aspect as the body of Christ, as the fellowship of faithful men and women and children committed to him. I charge you to provide this sanctuary with the atmosphere of holiness, that all who enter here for divine worship may go away conscious that they have been witnesses to a great and sublime event. May you, as you stand at that holy table and administer the sacrament of the redeeming loaf of Christ, impart his very presence to the bodies and souls of the communicants. As a churchman I charge you to be ever aware of the holy Catholic church in all its universal ministry to the ends of the earth. As a churchman you will pray unceasingly for the fulfillment of the desire of our Lord that "they all may be one" and you will bend your efforts to the unification of the church which is so unhappily divided.

I charge you also to be a Presbyter. I charge you to be faithful in your constitutional obligation as a member of the Presbytery of Muncie, to be diligent in attendance upon its meetings,

of, the blinding smoke and stifling heat of painful but purifying adversity, who remember and obey the will of God for them as revealed in his word spoken by the prophets and made flesh in Jesus Christ.

to perform your expressed duty as a member or chairman of committees and to offer your neighborly service working toward the peace and purity of all the congregations within its bounds. The unity of the Christian church will not be achieved by a neglect of denominational loyalty. As a Presbyter you are obligated to remember the heritage of faith which has come to us through the noble history of the Presbyterian fellowship, and also to be mindful of the spiritual culture which our church still is duty-bound to offer to the whole Christian community.

Finally, I charge you to be a pastor. I charge you so to live among your parishioners that they may be constantly mindful of the essential graces of Christian character. I charge you so to exercise your ministry and your prophetic preaching that you will strengthen the confidence of children, motivate the adventure of youth, rekindle the zeal of men and women, and sustain the faltering steps of the aged, that in this house and in this community the spirit of God may dwell in abundance. May the people who are touched by the influence of your leadership become increasingly aware that "as a plant upon the earth so man rests upon the bosom of God; nourished by unfailing fountains and drawing at his need inexhaustible power."*

*From Emerson's Essay on Spirit.

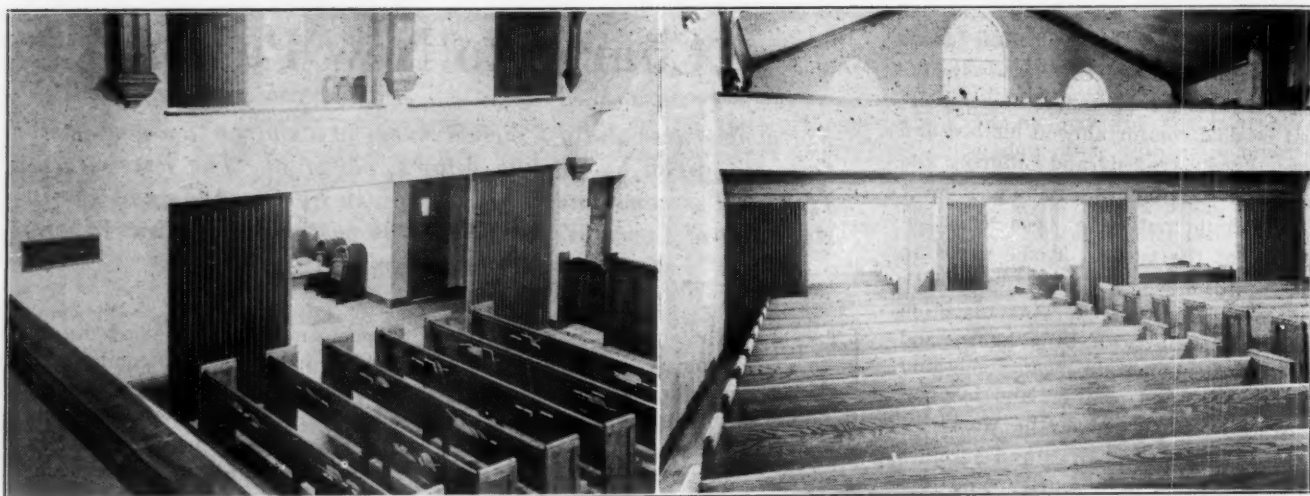
TRAVEL THE ROAD IN LENT Park Hays Miller

We shall walk together from Olivet to Jerusalem in Palm Sunday joy, suffer with our Savior in Gethsemane and on Calvary, and then sing our alleluias of faith and hope on resurrection morn. Vicariously we can travel the road of long ago and refresh our hearts with the eternal springs that flow from the victorious past.

From creed and scheme the light goes out,

The saintly fact survives,
The blessed Saviour who can doubt,
Revealed in human lives.*

*John Greenleaf Whittier.



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Modernfold Doors, operating on an accordion-like principle, are quiet, decorative, strong and durable. Eliminating swing area, they are an easy and attractive means of room division.

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scheme—add to the quiet, dignified beauty inherent with churches. The illustrations show the use of Modernfold partitions in Lutheran Church, Newark, Illinois.

Biographical Sermon for June

Charles Haddon Spurgeon, the Prince of Preachers

by Thomas A. Warner

I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.
—Psalm 40:9.

CHARLES HADDON SPURGEON was born June 19, 1834. His father, Rev. John Spurgeon, said: "Charles was a healthy child and boy having a good constitution. He was of an affectionate disposition and very studious. He was always reading books and books. If his mother wanted to take him for a ride she would be sure to find him in my study poring over a book."

Spurgeon said: "My mother had often prayed with me and exhorted me to give my heart to Christ. Finally, after an agonizing prayer, she said: 'Charles, you know the way of salvation and what God requires of you, for I have shown you plainly, and if you do not repent and be saved, I will appear at the judgment bar against you.'"

Spurgeon was converted in 1851, at the age of sixteen, in a Primitive Methodist chapel at Colchester. He was fond of relating the experience. "At last a very thin-looking man came into the pulpit and opened the Bible, and read these words: Look unto me and

be ye saved, all the ends of the earth. Just setting his eyes upon me, as if he knew me all by heart, he said: 'Young man, you are in trouble.' Well I was sure enough. Says he: 'You will never get out of it unless you look to Christ.' And then lifting up his hand he cried out, as only I think, a Primitive Methodist could do: 'Look, look, look, it is only look.' I saw at once the way of salvation."

Spurgeon's parents were Congregationalists. They were disappointed when he became a Baptist. His mother said: "Charles, we prayed that you might become a Christian, but not that you might become a Baptist." He replied: "Yes, mother, the Lord often gives us more than we ask for."

Spurgeon never attended a theological school. This is how it happened. He arranged to meet Dr. Angus at Macmillan's, the publisher, at Cambridge. Both kept the appointment, but each being shown into a different room they waited until patience had done its perfect work, and went away without either knowing that the other had kept the appointment. After that he resolutely set his face against going to a theological school. In his book, *The Saint and His Saviour*, he wrote:

"I got all the theology I ever needed, a good many years ago, from an old woman who was cook in the house where I was usher, and I have never had any wish to get a newer sort."

Spurgeon was never ordained. He publicly thanked God that "no mitred bishops had ever laid their empty hands on my empty head."

Spurgeon began his ministry in a little chapel in Essex. He was called to the Metropolitan Tabernacle, London, in 1861. There he attracted enormous congregations. The secret of his power was his faith in the gospel and his Biblical preaching. One of his biographers wrote: "In the secret of his soul he was a mystic, but in preaching he never dared to go beyond what was written."

On the twenty-fifth anniversary of the opening of the Tabernacle, Spurgeon said that if anybody had been standing in that place, and preaching on politics or temperance, for twenty-five years, he wondered if he would have kept a congregation. All other subjects became exhausted, but give him the Bible and the Holy Ghost and he could keep on preaching forever. They should see his Bible at home, marked all over with the texts he had preached from, for he was now going on with the thirty-second volume of his sermons. He sometimes stumbled across a text which he found on reference he had preached on before, but that did not matter as the Holy Scripture was an inexhaustible well. He could say to young men: "Don't be afraid to stick to your texts," for that

was the best way to get variety, and they should stick to the Bible if they wished ever to have something new to tell.

Here are two paragraphs from a sermon preached by Spurgeon on February 24, 1888. The text was Isaiah 63:10.

"Well now, he may be fighting against some of you in this respect. You were once as merry as a cricket. You used to count it one of the best things to drive dull care away. What a jolly fellow you were! Now you cannot be jolly. Somehow or other an awful depression has come upon you. It may not have been through a sermon. You were quite alone, you were thinking, and you began to be despondent, melancholy, unhappy. God is fighting against you. You see your prosperity was your ruin. You could not be saved while you were rich, and your ease and carelessness were your ruin too. There is no saving you without turning up the things in which you have been sleeping so long. God is pulling to pieces all your inward and deceitful joy, and making you to see the truth of the matter."

"I defy any man who believes this book to be inspired to find anything there but dark, blank despair to the men who will not accept the mercy of God in Christ Jesus. My Lord and Master said: He that believeth and is baptized shall be saved, but he that believeth not shall be damned. That was his word and there it stands, and it will go on, it will never be reversed. That is the last sentence: Depart from me ye cursed into everlasting fire prepared for the devil and his angels. I charge you by the living God, do not provoke him to this. . . . I cannot speak to you like an angel from heaven, but I speak like a sinner saved from hell, and I implore you: Believe on the Lord Jesus Christ and thou shalt be saved, for God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life. God bless you."

Spurgeon died on January 31, 1892. This year the fiftieth anniversary of his death is being observed.

The *Christian World* gave this description of his funeral. "Was there ever a preacher buried with such a universal and spontaneous display of popular mourning as was evoked by the burial of the prince of preachers on Thursday? The five miles of streets from the Metropolitan Tabernacle to Norwood were a continuous living lane of serried humanity. Never, except on such occasions as the Queen's Jubilee, and the state progress through

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the city of the German emperor, have the people gathered in such immense multitude. Hundreds of tradesmen along the route closed their shops, and of those remaining open it was the exception to find one that had not some token of mourning. Blinds were universally closely drawn. All traffic had to be stopped along the greater portion of the route, and no fewer than 1,000 policemen were required to keep in manageable array the hundreds of thousands of sympathetic spectators."

The Psalmist said: Thou knowest, Eternal One, that openly I told the good news to our gathering; I kept not to myself thy saving help, but told aloud thy loyalty and aid, making no secret of thy love and faithfulness. (Moffatt). Spurgeon might have said the same.

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And knowledge;
And in all diligence;
And in your love;
See that ye abound in this grace also,
Generosity.—II Corinthians 8:7.

Otis Moore.



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Does Debating Help Preachers?

by Lionel Crocker*

We take this article from an issue of "Gavel," official publication of Delta Sigma Phi fraternity. The quotations and conclusions will interest all of our readers.

I AM going to try to answer this interesting question. The assumptions of the question are that there are evils in debating, that debating is not an unmixed blessing. I think that all of us who deal with debating would agree that there are evils in the practice of dividing a question into two parts and mustering arguments to show that one side is more necessary, more desirable, and more practical than the other. Do the advantages accruing to the would-be preacher from such an exercise outweigh the disadvantages? While admitting the serious disadvantages of debate training for the preacher, I am going to answer the question in the negative. I think that debating does preachers more good than harm. In order to answer the question I have not depended on my own observations, but I had one of my former students now at Colgate-Rochester Theological Seminary circulate a questionnaire among the students there and I sent out numerous letters to friends in the ministry. Besides these sources I have found material in my studies on Henry Ward Beecher that bear on the subject in hand.

One student preacher condemns the thinking process in debating thus:

I was president of our large high school debate group and of our freshmen debate club at Wooster, Ohio, but went no farther in it. Public speaking training in debate is good. But the method of thinking is altogether bad; and there is, I think, a negative value for preachers in debate. This is not a snap judgment, nor am I a fanatic. You asked for remarks. Public debate belongs to the era of dogmatism; the method is to support your own position at any price; quite often of truth. Scientific method is used only to suggest the thesis; not to discover the realities of the situation. Especially, in regard to preaching debate has little to offer. The method is false, and training in public speaking can be had directly in public speaking groups.

It may be, as the young man says, that debating belongs to the era of dogmatism; and much of the interest in discussion in the country today may be traced to that belief. I wonder, however, if convictions developed through debating are such evils.

Perhaps a little dogmatism in preachers is not a bad thing. John Haynes Holmes, one of America's greatest preachers, declares, "Most men and women are lost today in the mass of books, plays, papers and ideas showered upon them. . . . At the same time I always make my own convictions unmistakably clear, if I can do so. I believe some things passionately, and my sermons are keyed to my convictions." I personally wish that more students believed some things passionately. Debaters are welcome in classes in economics, political science, and philosophy where discussion takes place, for they have learned to believe some things and have learned how to maintain their position.

Remember that this remark about dogmatism was said by a first year seminarian. The seminarians are so close to their debating experience in college that they see the evils out of proportion to the good. The experienced preachers have more of a perspective; they mention none of the evils and mention only the benefits. Harold Cooke Phillips, the brilliant preacher of The First Baptist Church of Cleveland, Ohio, who is booked up two years in advance for every Sunday he can be out of his pulpit, says this about his training in debating. In a way it is a refutation of the student's opinion.

Debating helps one to realize that there are always two sides to every question. This tends to produce the spirit of fair-mindedness and of tolerance. To be sure, in debating there is only one side and that is the side we represent! Nevertheless we always know, sometimes to our sorrow, that there is another side as well.

At least debating teaches that there are two sides. Advocates of discussion think that this is too limited; they want more sides brought up. Experienced preachers, however, realize that only one side has to be maintained in the pulpit. And maintaining one's position does not apply only to the pulpit. Theodore F. Adams, preacher at The First Baptist Church of Richmond, Virginia:

Debating taught me that I must know both sides of a question before I really know my own side and that I must preach for a verdict. Many a

time in presenting a case to a board or committee, I have had added reason to be grateful for my debating training and experience. Every ministerial student should have this training in one way or another.

We must note, however, that debate is but a part of the speech training of a preacher. Henry Ward Beecher declared that a preacher must not prove things too much. He did not mean that a preacher should not use proof in some sermons, but the preacher should not use statement and proof exclusively and become monotonous in his sermons. Perhaps we have a satisfactory answer to the training of preachers in our departments if we advise them to take work in interpretation and dramatics as well as in debating. I wrote to Professor Egbert Ray Nichols of the University of Redlands, and asked him his opinion on this question we are discussing. His reply fits in at this point:

James W. Brougher, Jr., pastor of the First Baptist Church of Glendale, California, is probably our best preacher representative from the Redlands debate squads. Brougher was the first speech major at Redlands by his request. He was interested in dramatics and was a first string debater. He took several speech courses besides debate. Since his time we have had a speech major.

Perhaps the evils of debating can be offset by training in other fields of speech. However, usually the debater is a superior student; and he should be able to see the defects of debate training and be on guard against them. Judging from the comments of the seminarians, however, this is not always the case.

I have often thought that debating taught preachers to be too factual and not imaginative enough. I have a friend who is a teacher of English and debating in a near-by college community. One of our debaters became a preacher in the college church in that community. My friend complained that the sermons of the preacher were too cold and lacked human sympathy. This may be a defect in the individual and not a defect in his training. This particular preacher after two successful pastorates went into the administrative work of his denomination. On the value of his debate training, however, he was more than willing to speak.

College debating experience has made a real contribution to my ministry. The

*Professor of Speech, Denison University.

meticulous training in careful briefing gave me a technique of preparation which I use to this day in preparing sermons and addresses. For this I am extremely grateful. The training in careful and logical thinking which debating involves and in persuasive presentation of one's argument, was very valuable. Certainly nothing I received in homiletics in Divinity School was of any greater, and I doubt if of as great, value.

Thinking as I have that debating teaches the student to be as dry as a bone in his speech composition, I was quite surprised to receive the following comment from a boy who is in his first pastorate.

Most important of all, however, as I see it, is the discipline which came in debating to make facts and figures come to life. Statistics had to be personalized, the dry bones of data clothed with flesh and made to live, else an audience could hardly be persuaded to the speaker's side of the case. Now that training helps tremendously in my work of trying to make the Bible live for my hearers, and trying to make religious realities, which are too often vague and general, more clear, concrete, and understandable to my people.

That the preacher is faced with the necessity of making his material warm and imaginative is realized by Dean Willard L. Sperry. Debate training teaches the would-be preacher to be factual, and perhaps occasionally it teaches him to make his facts live as the previously quoted preacher declared. Dean Sperry of Harvard says:

I am deeply persuaded, as I have hinted elsewhere and in print, that much of our otherwise honest and precise preaching fails to get any effect because it lacks imagination. . . . We come here to the seat of a deep-rooted difficulty in the intellectual life of the modern minister. If we are to acquit ourselves in public with anything like decency, there is a vast amount of accurate information which must be acquired. The necessity of knowing the facts, the initial assurance that one will not be thrown on his facts, is the sober beginning of the business of preaching. But these facts are so many and so difficult to master that it takes up too much of our time to get the bare facts and leaves us far too little time for that sympathetic brooding over the facts by which imagination calls the fact to life as a part of one's personal experience.

Here is a real need of the students who are going to be preachers. Perhaps we can do more than we are in helping them meet the problem when we teach speech composition as a part of our debate program. I know I am guilty on this score. I usually skip the chapters on speech composition in the debate books. I explain to myself that I do not have time for them, but from now on I am going to take time.

Before I close this discussion I want to give two examples of college debaters who use the debating technique in

their pulpit work. The first is given to us by Edgar DeWitt Jones in his *American Preachers of Today*. In passing, it should be said that Harry Emerson Fosdick was a college orator at Colgate in addition to his debate training. Surely such charges as contentiousness, dogmatism, unimaginative preaching cannot be held against Harry Emerson Fosdick.

He can take a theme, say an appraisal of modern Protestantism, and in a series of pungent paragraphs bare to the bone every weakness, uncover and expose every blemish of organized Christianity, so that when he finishes there seems nothing left worth preserving. As you listen, you become alarmed, apprehensive, indignant. You say to yourself, "This man has gone too far; he has given his case away." You are humiliated and chagrined, when lo! Fosdick begins an assessment of the world's debt to Protestantism and what remains that is of priceless value, and marshalls brilliantly the reasons for conserving the same. He becomes constructive; the man speaks with the fire of a crusader. Your heart beats faster, your cheeks are warm, something stirs within you in response to the preacher, and you feel that a real discipleship of Jesus Christ in these modern days is the mightiest challenge and the grandest thing in the world.

One of the prominent preachers in Pittsburgh, Bernard Clausen, states that he uses the debate method in his preaching. He was also at Colgate and was on the same team with Lionel Eddy, an eminent economist today. This is also taken from Dr. Jones's book, *American Preachers of Today*.

But I spend much time on titles, writing and rewriting, phrasing and rephrasing—striving to make the title

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not only definitive but genuinely attractive and memorable. A sermon to me is always part of a debate. My only technique is the debater's technique. I preach against a weight of argument in order to obtain a change of mind and an ultimate decision. With this purpose in view, I arrange a typical debater's outline for each sermon, charting the course of the general argument in graphic form under heads and subheads, writing in outlines of evidence and illustrations under these heads and subheads, and using the opposite blank side of the sermon outline paper for quotations, statistics, and poetic references—all written out in longhand.

If space permitted, I should like to give you the complete text of the letters from the students and preachers who gave me material. They are encouraging to people in speech work. In summary I list the various points of the letters in favor of debating:

1. Trains the students in current questions.
2. Makes the student realize that there is more than one side.
3. Trains one to think.
4. Trains one to analyze a question.
5. Trains one to figure out what the opposition will say.
6. Trains one to work with others in mental effort.
7. Trains one to treat facts imaginatively.
8. Trains one to have convictions.

In conclusion I should like again to quote Professor Nichols, who makes a plea for training in speech rather than in just debating. I think this is the solution to the problem that I should like to leave. We cannot ignore the fact that debating does do the prospective preacher harm. I believe, however, that the harm is outweighed by the good. And I further believe that the harm can be mitigated by other courses in the department of speech.

It has always seemed to me that speech was one of the best courses for the divinity student, who expected to go to the seminary later, to take in college. It helps greatly in developing his speaking and his audience personality. He must be proficient in speaking to be a successful minister, so the sooner he begins to get himself ready the better. Many young ministers preach while going to seminary, and for that reason it is unwise to put off speaking training until seminary days.

I CAN LIVE

I cannot solve the mysteries
Of this old world of ours;
I can't relieve its miseries
Nor end its evil powers,
But I can learn—and love—and live
And keep my conscience clear
Each day—that I may truly give
My best while I am here;
And should I fail to understand
So much that I don't know,
I'll try to do the things I can
And live—and love—and grow.

Robert Armster Whitten.

How Your Church May Profit Through War Bonds

FIRST, win the war.

This is the watch cry across the forty-eight states and beyond. We have become conscious that unless we win the war there is little guarantee of having Christian churches. This is one of the reasons why the churches are almost solidly back of the government's efforts to sell war bonds. It is not the only reason. Churches are not interested, alone, in their self preservation. They are back of the war bond sale because they are Americans and because they believe in the righteousness of the cause.

At the same time that they are promoting the national cause, churches may profit through war stamps and bonds. They may set up endowment funds or funds for new buildings, using the war bonds as the basis for such effort. Remember that these bonds pay interest. Money invested in the bonds grows with the months. When the war is over the original investment, plus the interest, will be available for church use.

The first method by which churches may profit is by investing its own funds into war bonds. Individual Sunday school classes can start with the savings stamps. These may be turned over to the church and invested in the bonds. In many communities, especially those in defense areas, money is plentiful. Church incomes are up. Most churches can invest in bonds in this way without encroaching on their own work.

Accept Bonds as Contributions

There is a second method which should be most productive for churches. That is to ask for contributions for capital church funds in war bonds. Church building is out for the duration. But when peace comes there will be an era of building needed churches and schools. It is a splendid time to accumulate money for these buildings through a campaign to secure contributions of bonds.

The government has started its effort to persuade individuals to invest ten per cent of their earnings in bonds. Why can't churches follow this effort and ask their members to make contributions from the bonds which they have purchased? This will fulfill a double purpose. The money will go to the government for its war effort, but

the capital investment goes to the church. Encourage members to invest in bonds and accept bonds in payment of the pledges for the proposed post-war building.

We think that you will find individuals more ready to part with the bonds which will mature in ten or twelve years than they are with the cash. So far as we know the government is in sympathy with this plan and would like to see it extended as much as possible.

If your church plans to profit through war bonds in one of these ways, or in other ways, will you tell us about it? We know that other churches will be interested in your experiences. Be sure to send us any publicity which you may have used in connection with your effort. It helps us to understand your program.

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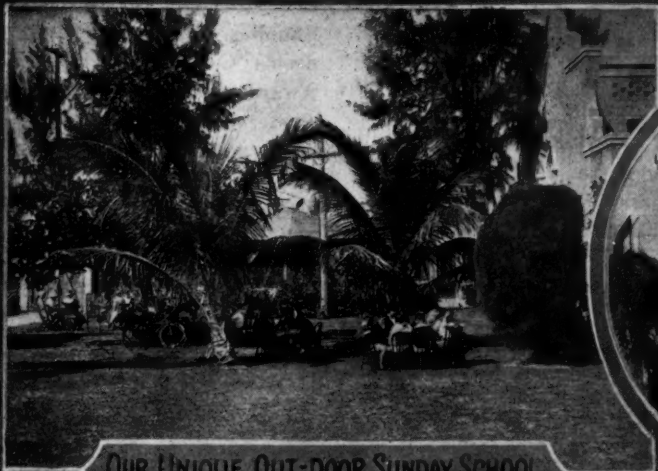
At present, offerings are limited to the standard 3¼x4" and Viopticon 2¼x2¾" glass slides. Possibly at some future date the service may be extended to include 2x2" slides.

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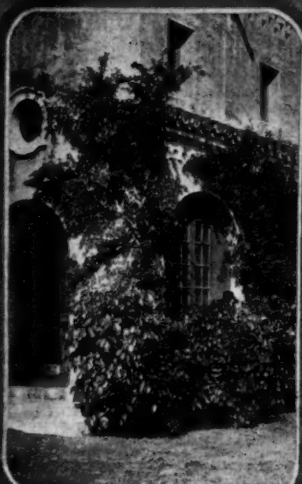
The picture on the next page is taken from Elisha King's book, *Planting a Church in a National Playground*. A review of the book appeared on pages 36 and 37 of the May issue.



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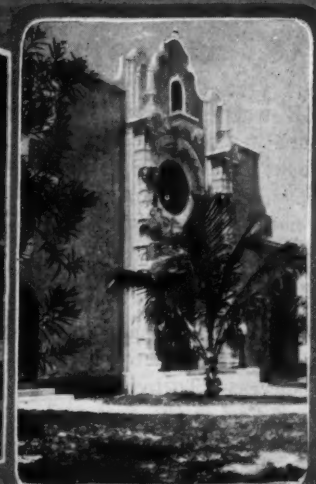
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WILLIAM H. DIETZ, 10 South Wabash Avenue, Department 25, Chicago, Illinois

Seven Keys for Successful Teaching

*by Willis J. Loar**

Originally given as an address to graduates of a teacher's college this sermon, as well, offers suggestions for a talk to church school teachers.

THE word "Success" is found but once in the Bible, and that in the book of Joshua, chapter one and verse eight: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." To live according to the truth of God is the first real attribute of success. To Robert Browning goes the credit of stating this truth in a plain and forceful way: "God will estimate success one day."

Society has another way of estimating success—by the things one manages to accumulate and possess in the shortest space of time; the position to which one may rise over his fellow-men; whether the doors of the socially elite have opened at his knock. But Young, in his poem "Resignation," has rightly classified this type of success: "Success, a sort of suicide, is ruin'd by success." It is a will-o'-the-wisp, a desert mirage, a faulty scale, a falling star, a brilliantly-bursting but soon-blackened and charred rocket. Success as the world knows it is often acrid and bitter when confronted with the realities of life. A recent film, *You Can't Take it With You*, pungently illustrates this truth.

There is, however, a perfectly legitimate way of looking at success, and of striving for it. Milton the blind, Byron the lame, Stevenson the tuber-

cular, Beethoven the deaf, to name a select few, achieved it, overcoming tremendous obstacles in doing so. It is simply this: "I am nearing life's span; I have traveled a long way; I have done many things. When I began I had some ideals; I set forth on my life work, keeping them always before me. True, I failed many times; but now, as I look back on life, I believe I can honestly say I have done that which I set out to do!" This is success: to aim high, to strive earnestly, and to keep everlastingly at it! "Thou shalt meditate . . . observe to do . . . and then thou shalt have good success."

You who sit here before me this morning will, in a few short days, be going out from these cloistered halls of learning to the schools you will serve. I am using the word "serve" purposely; it is not a "job" to which you go, but an opportunity to serve. But if you would unlock the vaults of success in the highest understanding of that word, there are seven keys you must take with you.

1. *The Key of Study.* Let it never be said of you, as it was of the teacher about whom the little boy complained at the close of his first day in school, "Anybody can teach when they have a book with all the answers!" For rest assured not all the answers will be written out for you! Many of them you will only find with much work and study. Would you forgive my triteness if I were to say that when the shell of the chrysalis is broken, it is only a moth that comes forth? There still must come the change to a but-

terfly. You have laid the foundation here, and laid it well; but a permanent structure can only be built with a life of earnest study. What if Madame Curie had been satisfied with the formal education of the Academy? Study books, methods, people, life. Never stop studying; the moment you do, that moment you start moving back. "Study to show thyself approved" applies not only to the Bible, but to all of life. This is the first Key of Success.

2. *The Key of Sincerity.* The world has no place for the insincere. There is nothing the world notes quicker than insincerity. "You can fool all the people some of the time, and some of the people all of the time, but you can't fool all of the people all the time!" Sincerity of ideals, of purpose, of attitudes, of desires is essential. After all, there is nothing truer than the fact that you must live with yourself—and a Jekyll-Hyde insincerity never brought happiness. When they brought the huge blocks of marble from Mount Athos for the great Roman buildings, a number of them were chipped and marred in the handling. They were doctored with white wax, that came off with the first heavy rains. It is little wonder that ere long the words "Sine Cera"—"without wax"—marked the perfect blocks!

"Thou must be true to thyself,
If thou the truth would'st teach."
Be sincere!

3. *The Key of Tact.* Lack of it may be disastrous to your future; a goodly supply of it will go a long way toward helping you to reach your goal. There is little room in the teaching profession for one who says: "Believe me, I gave her a piece of my mind!" I question whether we have many pieces to give away! You will often be placed in the unenviable position of the middleman

*Minister, Liberty Park Baptist Church, Spokane, Washington.

—authorities above and patronages below; a directorate and an electorate; a patronage and a pater-nage! Wise is the teacher who can control both in a tactful and Christian spirit. The essence of tact is to be found in wise prudence and a kindly spirit. Your chosen profession demands that you carry, at all times, the Key of Tact.

4. *The Key of Prophecy.* A strange thing to demand of a teacher! But... a "prophet" is after all only one who is "inspired of God to speak and teach in his name!" I contend that the teaching profession is as inspired a one as that of preaching, and carries with it as much responsibility and privilege. True, you may not teach the truths of the Bible, but underneath the specific truths of the Bible are the great truths of life: brotherhood, kindness, love, charity, honesty, purity, justice. These should be basic and fundamental in your teaching and your life. The Jewish Talmud tells the story of a great famine. When all others had failed to bring it to an end, it was the prayer of an old man that succeeded. In amazement they asked his identity. "Why, I am a teacher of little children!" To you is given the two-fold privilege and responsibility of incorporating these truths in the lives of those entrusted to your care.

Put forth Thy hand and touch our mouths—
Whose holy task it is to teach
And guide the minds of eager youth!

As one "inspired of God to speak and teach in his name," take with you the Key of Prophecy.

5. *The Key of Patience.* "All men commend patience, although few be willing to practice it." Like advice, it is easier to give than to take. Yet it is absolutely essential. "Possess thy soul in patience, thus shalt thou gain thy reward." There is a limit to the swing of a pendulum. If we can but control our emotions, patience will have its reward. "Endurance is the crowning quality, and patience all the passion of great hearts." Every experience of life points to the silver linings. Paul did not achieve the pinnacle of faith, "I can do all things through Christ without perseverance." "I must have patience to endure the load" not only graced the lips of Richard III, but must likewise be a Key in our own hands.

6. *The Key of Love.* Give yourself to your job in love. What you do won't always be appreciated. Heartaches and disappointments and seeming failures will be your lot time and again. Your efforts will be misinterpreted; your love will be flaunted and maligned; your hopes and ambitions will be disparaged. But through it all continue

to be . . . loving. Our world is dying for lack of it. Men's hearts are failing them for want of it. Children are growing up without it. "We love him because he first loved us" is just as true in life as in the pages of Holy Writ. Love generates love. Our love will be returned in life as we give un- sparingly of ourselves. The final process in the manufacture of a lens, whether it be for telescope, glasses, camera or microscope, is the polishing with the human hand. Lives, especially these young lives entrusted to our care, need the polishing influence of loving hands. If you would truly serve your generation, build young lives by un- locking their hearts with the Key of Love.

7. *The Key of Reverence.* "Every true scientist," says Sir James Jeans, "stands in awe before the vastness of the universe." So must every true teacher. Your task is a tremendous one. Said a young teacher friend of mine in a letter to me recently: "I never knew teaching was such a big and responsible job; I stand in awe of it!" And well she might! It demands that you give so much. It will be a constant drain on your resources. Thus do you stand in need of replenishing; not only intellectually, but spiritually. You need the presence of God in your life. You need the daily fellowship of Jesus Christ. You need the abiding ministry of his spirit. How truly George Eliot spoke: "The first condition of human goodness is something to love; the second, something to reverence." Keep beside you the Key of Reverence.

Here, then, are the "Seven Keys for Successful Teaching"—study, sincerity, tact, prophecy, patience, love and reverence. "Do this, and thou shalt live." Yours is a great task—the training of the minds, bodies and souls of the youth of our land. Great is your obligation, equally great your prerogative. May the years that lie before you bring a great measure of joy and satisfaction, and may the climax of life see a work well done.

I am the Child.
All the world waits for my coming.
All the earth watches with interest to see what I shall become.
Civilization hangs in the balance,
For what I am, the world of tomorrow will be.

I am the Child.
You hold in your hand my destiny.
You determine, largely, whether I shall succeed or fail.
Give me, I pray you, those things that make for happiness.
Train me, I beg you, that I may be a blessing to the world.



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BOSTON EDUCATION ADVANCE HEARS CALL FOR UNITED FRONT OF CHURCHES

Boston.—Calling for a united front of all the churches, Dr. Karl R. Stolz, Dean of Hartford School of Religious Education, declared that "today's fundamental problem is the secularization of society and we cannot successfully obtain the solution of this through separate denominational efforts."

Dr. Stolz, speaking under the sponsorship of the United Christian Education Advance, said: "We can't look for uniformity of doctrine, policy, church government, or a method of worship, but we can engage in a concentrated effort to combat secularization as one of the common tasks the church has to face."

"We see," he declared, "some of these tasks in the church of helping its homes to become more than thorough-going Christian; we see the churches cooperating more fully to overcome the secularization of general American life and of reaching the large group of persons untouched by any religious teaching."

PROTEST LAW ALLOWING PAROCHIAL SCHOOL PUPILS TO RIDE PUBLIC SCHOOL BUSES

Frankfort, Kentucky.—Two Protestant organizations in Louisville presented to high state officials a vigorous protest against the 1940 law allowing parochial school pupils to ride public school buses.

Gov. Keen Johnson and other elected officials received notice that should the Court of Appeals uphold the act, "a non-partisan campaign must be made to procure the election of a General Assembly and executive officials committed to repeal" of the act.

The declaration against the act was made by the Louisville Baptist Pastors' Conference, and approved by the Louisville Ministerial Association. It was signed by a committee headed by the Rev. Dr. W. O. Carver of the Southern Baptist Theological Seminary.

Judges and commissioners of the Court of Appeals, who have had an appeal testing the act before them since May 30, 1941, also received the declaration of opposition policy.

The declaration demanded strict adherence to constitutional provisions guaranteeing separation of church and state—and said that the adherence should be observed by the executive, legislative and judicial branches of government.

Church Offers Home-Writing Service

Riverside Church, New York, Finds That the Program Is Appreciated

THE Riverside Church, New York City, conducts an extensive Home-Writing Service, for the men of the armed forces on leave, as part of the war effort on the civilian front. Service men attending the church sign a register, giving the name and address of a relative or friend. After the men have left the city, many for overseas duty, assistants of Dr. Harry Emerson Fosdick, minister of the church, write to the person designated, telling of the recent contact and conversation with the service man.

As part of its program to provide desired church relationship for the man in uniform, USO centers are spreading information on this highly successful service rendered by the Riverside Church, and it is believed hundreds of churches throughout the country will adopt it as part of their regular activities in the interest of soldiers, sailors and marines.

The service was instituted by Eugene C. Carder, associate minister, following the pattern of one he personally rendered during the last war.

"It was a chance idea," explained Dr. Carder, "one which came to me while I was working for the Y. M. C. A., traveling with the men on trains from camps to embarkation points. Often as many as 3,000 men were on a single train, cramped for space, tired and homesick, and frequently uneasy over what lay ahead."

"I tried to find ways of diverting them, but the trains were so jammed it was impossible. On one trip, driven to desperation for some means of giving a little comfort and cheer, I asked a few of the men if they would like me to write letters home, telling their folks that I had seen them and found them well. Within half an hour, there was a line the length of the train, waiting for me to take down the letters."

"When I left them at the piers, their gratitude, and subsequently the gratitude of the families who received the letters, made me feel that this service, small as it was, was indeed a needed one. I sincerely hope USO will be able to extend it widely, and I believe it will, because it has that warm, per-

sonal touch which has marked all of the USO activities."

Today, Dr. Fosdick receives as many as 200 letters a month from families and friends of service men. They come from every state in the Union as well as from foreign countries, where live families and friends of British service men who attended the church. Most of the letters are simple, heartfelt expressions of gratification for this assurance that their men are physically and spiritually cared for.

FLANNEL BOARDS IN THE VACATION SCHOOL

Introduced a few years ago as a novelty the flannel board has become recognized equipment in the church school. Nothing is more of a reminder of this than the set of picture cutouts which are now offered by the Standard Publishing Company of Cincinnati, Ohio. There are thirty-two large sheets in the set. They have sufficient pictures to illustrate fifty-two events in the life of Christ.

In addition to the pictures there is a splendid little manual which tells how to make a flannel board and how to get the most out of it. The fifty-two scenes which can be shown from these pictures are listed together with instructions for presenting them to the class. The set sells for \$1.50.

SERVICE FLAGS

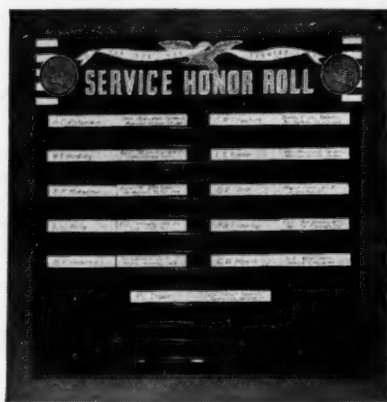
Every church will give some recognition to its young men in the nation's fighting forces. In many churches the individual classes and organizations will, also, plan some recognition. Among our advertisers this month is the Faircraft Company which offers service flags of various sizes.

When a man or woman goes into the service a blue star is placed on the flag. In case one gives his life to the country, a gold star is substituted for the blue. The advertisement gives information about the flags; more will be sent you upon request.

SERVICE HONOR ROLL

The William H. Dietz Company is offering an effective reminder to pray for the boys in service in the form of an attractive Service Honor Roll for display in the church auditorium.

This Service Honor Roll is beautifully designed and richly finished in the



national colors. It is economical and practical, has name cards that may be added or re-arranged. The name cards fit into slits and are easily adjustable. The frame is of walnut and the Service Honor Roll can be obtained with or without glass.

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NEW MEXICO RULES RELEASED—
TIME RELIGIOUS INSTRUCTION IS ILLEGAL

Santa Fe, New Mexico.—A released-time plan for religious education in connection with public schools of New Mexico which, it was hoped, could be instituted without specific legislative authorization has been ruled illegal by the state's attorney general.

The proposed plan was designed to excuse pupils during school hours to attend churches of their, or their parents', choice for religious instruction. Such training was to be entirely optional, but, it was contemplated, school credit might be given.

"To carry out such plan," the attorney general declared, "would result in an act being done indirectly which is expressly forbidden to be done directly and would violate the intent of the statutes and constitutional provisions in spirit, if not in letter."

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Boy Kills Companion
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Dead at Lodging
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21 ARE HURT IN WEEK-END AUTO CRASHES
Fatal
Murder To Go
Warden
LD IN MYSTERY
South Side
Wife and
Woman S
Injured b
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RAID
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Judge Promises Jail Terms
Suspect Freed
Three Are Convicted Of Drunken Driving
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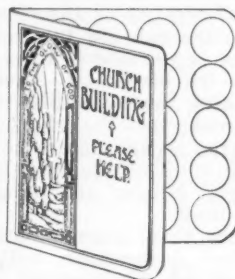
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New



Books

The Contribution of Walter Rauschenbusch*

D. R. Sharpe is the executive secretary of Cleveland Baptist Association. For years he has carried in heart and mind a commission to write an adequate biography of his old tutor and friend, Walter Rauschenbusch. Now the book has come from the press. It is one worthy of this extended notice.

Professor Walter Rauschenbusch did a great deal to create an era of social vision in the American church. Our concept of the Kingdom of God as an evolutionary process which will reach its consummation in this earth, is largely the product of his genius. This idea is the subject of much banter today. In European circles we understand that it is referred to as "Kingdom of God, American Style." But it influenced the thinking of the generation just slipping from us.

Rauschenbusch gained from his pious German parents a training in personal religion but his social vision was not inherited. It came when he ministered to a little German church in New York City. The brutality of modern industrial civilization awakened in him a dream of a Christ controlled society.

From the pastorate he went to Rochester, New York, first to teach in the German department of the old Rochester Theological Seminary and then to accept a chair in the English speaking department. This gave him the freedom to lecture and write on social themes. His books not alone defined the issue, they set up a theology to give orthodoxy to the social vision.

Dr. Sharpe has kept the sense of proportion in the work. The man he presents is a real one with his limitations. But he is able to give an intimate picture which many of us have missed in

our readings of the books of Rauschenbusch.

There is tragedy in some of the pages. The years of the first World War brought disillusionment to the little German teacher. He could not reconcile the war with the kingdom which he felt sure was at hand. He hated war and he did not have much love for Great Britain. He had many attachments for Germany. Friends accused him of being pro-German. His defense was that his own son was fighting the cause of the Allies. But the war crashed hard upon his dreams.

There is a very interesting section in which the author describes the loneliness of deafness. Walter Rauschenbusch was deaf. He was very sensitive of this handicap. Because he could not hear the words of his students his lectures were formal. Dr. Sharpe says that he never learned to laugh at the affliction so he never overcame it. Here is one paragraph from these pages which is worth while:

Not to be able to hear the laughter of little children or the music of the human voice; the song of the bird or the wind in the pine trees; the drone of the bee or the chirp of the cricket; the rain on the roof or the whirr of the machine; the sound of steel on the ice or the crackling of the burning logs; the lilt of the running brooks or the rhythmical beating of the ocean—not to be able to hear the voice of the universe is to suffer soul hunger and pangs of bitter loneliness.

This is more than splendid writing. The biographer sympathizes with his subject. It is not an academic sympathy, for D. R. Sharpe, as was his famous tutor, is also deaf.

W. H. L.

*"Walter Rauschenbusch," a biography by Dr. D. R. Sharpe. The Macmillan Company, \$2.75.

Christian Faith

The Christian Faith by Nels F. S. Ferre. Harper & Brothers. 216 pages. \$2.00.

"An Inquiry into Its Adequacy as Man's Ultimate Religion" is the very fitting sub-title for this stimulating and informing book on "The Christian Faith" by the professor of Christian theology at the Andover Newton Theological School, the author of the widely read *The Christian Fellowship* and the outstanding American interpreter of Scandinavian theology. This is a book of ultimates, moving from the human ultimate in the first chapter through

the Historic, the Progressive, the Religious to the Christian Ultimate in the final chapter.

Dr. Ferre opens his treatise with a proper appreciation of the trend toward a more conservative theological position in a time of crisis but cautions his readers about the dangers involved. While by no means satisfied with the goals of the "humanists" the author recognizes the necessity for making the Christian faith understandable and practical on the human level before it can possibly proceed further. In his comparative and analytical study of the Christian faith in relation to other historic faiths Dr. Ferre once more

proceeds with proper caution and full appreciation of the values of non-Christian religions. Without compromising the finality of his Christian faith the author beautifully and practically shows how the basic truth in other religions may become the very ground from which their truth may be enlarged and developed into the adequate Christian faith.

Without specific demands as to method the author insists on the finality of God's revelation to man in Christ. Only if this is true, if the Creator and Redeemer are one, does the Christian faith become ultimately real in God, rationally realized in terms of the highest fulfillment of the most basic human needs, and actually become realized in the concrete order in history.

While Dr. Ferre concludes that Christianity is man's ultimate religion because it is God's supreme revelation, he fully stresses the relation of faith and reason—"God gave us reason to understand our faith increasingly, and faith that we might see beyond what now is to what God is and means all things to be." This book is positively "must" reading. R. W. A.

Principles of Christian Living by Gerald Birney Smith. Revised by Leonard Foster Wood. University of Chicago Press. 280 pages. \$2.00.

The late Gerald Birney Smith was for many years on the faculty of the University of Chicago. This volume has been revised by one of Dr. Smith's students who is now on the secretarial staff of the Federal Council of Churches of Christ in America. Certainly the enthusiastic manner in which this book was received in 1924 when it first appeared warrants a revision for times like these of 1942.

Both Dr. Smith and the editor of his book agree that there has been too much theorizing about Christian principles. They believe that everyone should be trained to determine questions of right and wrong by analyzing the situation before them and attempting to trace the consequences of any proposed action. This is the major assumption of the book. With this thought in mind the Christian view of life is examined in the church, in relationships among men, in the family, in recreation, in possessions and property, in industrial relationships, and in politics. One of the most important discussions of Christian idealism is found in the last chapter of the book. Here we find in a few pages the author's understanding of the social significance of Jesus' teaching.

The reviewer is going to use this

volume as a basis of study in his prayer meetings. There is no time like the present when a reassertion should be made through Bible study of the Christian principles of living. This book will furnish the stimulus for this revitalized faith in Jesus Christ.

W. L. L.

Jesus Christ

How Jesus Dealt with Men by Raymond Calkins. Abingdon-Cokesbury Press. 214 pages. \$1.75.

"What was the secret of the mastery of Jesus over the human soul? How far are we able to explain, so far as such explanation is possible, his hold on the imagination and the affection of men, his control over their wills." With these two questions Dr. Calkins begins chapter one of *How Jesus Dealt with Men*. The chapters which follow answer them. The book is primarily a series of case studies analyzing the method of Jesus in dealing with concrete human problems. The characters used as examples are Nicodemus, the woman of Samaria, the paralytic, the woman who touched the garment of Jesus, the helpless man at the Pool of Bethesda, the Syrophenician woman, the rich young ruler, the blind man, Zacchaeus and Simon the Pharisee.

These studies are not sermons, but they contain much exceptionally fine homiletical material. There are many students of the modern ecclesiastical scene who believe that one of the essential needs of the hour is a teaching ministry. It follows from this that the fundamental basis of preaching should be the Bible. It cannot be denied that most churchgoers will remain in a state of confusion in regard to Biblical backgrounds, facts, and message unless they receive help from the pulpit. To say that the Bible presents an almost limitless homiletical opportunity is to state a truth too evident to receive the compliment of a contradiction. In these studies Dr. Calkins illustrates a use of Biblical material which should be highly suggestive. It is rich in insights and in practical application. Jesus was confronted with every type of physical, mental, and spiritual disorder. This book shows how he dealt with them. Reading it should make any of us more helpful in alleviating the sufferings of others.

L. H. C.

Jesus in Action by Benjamin W. Robinson. The Macmillan Company. 217 pages. \$1.50.

Only a lifetime of devotion to and study of the life of Jesus could make possible such an excellent depiction of the character and influence of Jesus of Nazareth. After reading the book it is interesting to discover that this judgment is literally true, and that the author has drawn not only on his own resources but as well on the evaluation and appreciation which he found in the voluminous notes of his father, the Rev. Willard H. Robinson. It may be stated correctly then that in this splendid book one may read a cumulative appreciation of Jesus through two generations. Professor Robinson has given his entire life to scholarly investigation in the New Testament and has given most of his years to teaching New Testament interpretation at the Chicago Theological Seminary.

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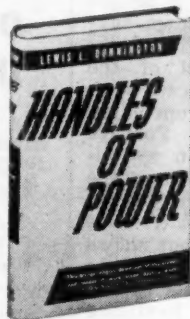
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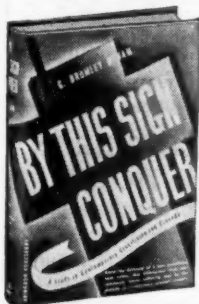
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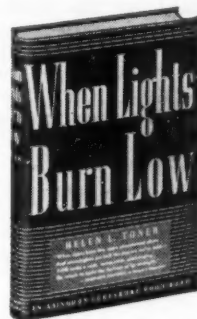
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This book can and should be read widely by laymen; it will also be worthy of the study of all ministers and will provide homiletic suggestions of real values in every chapter.

R. W. A.

The Church

God's Back Pasture. A Book of the Rural Parish by Arthur Wentworth Hewitt. Willett, Clark and Co. 143 pages. \$1.50.

"*Highland Shepherds* dealt with the 'professional' work of a pastor. This book is 'sociological'; it deals with the rural parish, the realm in which the rural pastor operates."

The author is a distinguished country pastor of many years' proved service. This volume continues the high standard of the former work. It is magnificent with sound sense, keen analysis and classical English. The writer knows of no peer to the book in its field. Only the willfully blind could fail to see the photograph of the American church in its rural aspects and general import.

Some sixty per cent of the American church is rural. Yet the nurture of the country has been grossly neglected with ominous consequences for the entire church and all of American culture, resulting in a progressive paganization of the populace. A great theological seminary has deigned to grant—in a long existence—only one Doctor of Divinity degree to a rural pastor, and he was safely aged. That illustration is symptomatic of the declassing of the rural pastorate (as of the disregard for pastors serving in hard places generally.) Underpayment, the pressure of the exigencies coincident with dependence upon a people whose status is being depressed; the total effect of the deterioration of country life, whence, nevertheless, has come the influx into the city and the urban churches: the sum of many disadvantages have borne down upon the country clergy and their families, compelling the long-prevailing situation with Protestantism which produced the "hit-and-run" ministry: making a hit as quickly as possible and running to a better place, if one is available.

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exploitation of the country and the disparagement of the country's people, inclusive of its leaders, the future of American culture, as we have thought of it, is anything but secure. The

church will have to make amends by a deep-going reformation. And this reformation must spring from the soundest religious sense. Conventional liberalism won't do. The church must come nearer the essence of the gospel. And if this sounds trite to some, they will be those who have not remained of the submerged majority. The norms of Christian service and ecclesiastical success have long been awry.

The space of a review is inadequate to give due justice to the scope of the book. It should be a "must" assignment for country pastors, but even more so for the city brethren, and most for those occupying the favored pulpits. For the subject is possessed of potent urgency.

J. F. C. G.

Invitation to Worship by A. C. Reid. Abingdon-Cokesbury Press. 157 pages. \$1.50.

Dean W. L. Sperry in his introduction explains the background of the fifty brief addresses which make up this volume. Almost half a century ago Francis Greenwood Peabody published his first series of "Mornings in the College Chapel. Each volume in the series consisted of the talks which he had given in the Harvard College Chapel during regular morning service from eight-forty-five until nine. In the depth and brevity of his messages day by day and year by year he set a standard to which his successors have aspired. That morning service is still held and gives opportunity to visiting preachers to uphold the tradition established so long ago. Dr. A. C. Reid, a professor of philosophy at Wake Forest College, recently acted as chaplain of the summer school and rallied to this morning service a larger and more loyal congregation than had been common for many years. His messages, Christian, Biblical, nature, are gathered together now for a larger congregation. A few titles indicate the depth and range of the author's thinking, *Prerequisites to Worship*, *Results of Worship*, *Christ a Gentleman*, *The Wages of Sin*, *Wearers of Spiritual Purple*. Every message has its special suggestion and application, proving that short sermons, even those limited to five minutes in a fifteen-minute service, can include a great deal.

F. F.

Preachers and Preaching

The Highway of God by Ralph W. Sockman. The Macmillan Company. 228 pages. \$2.00.

Because of the distinctive character of his previous books on Christian living and thinking and because of his frequent appearance as a preacher at summer conferences and Lenten services Dr. Sockman is well known to many in the Protestant constituency of the United States. This spring his congregation at Christ Methodist Church, New York City, has celebrated his twenty-fifth anniversary as pastor. Now comes the recognition implied in the invitation to deliver the Lyman Beecher Lectures on Preaching at the Yale University Divinity School. In formulating his addresses to the ministers of tomorrow Dr. Sockman based his message on an exposition of the parallel messages in Matthew 2:2-20

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and Luke 7:19-35. The headings of the addresses indicate how well he has taken advantage of his expository method: A Voice in the Wilderness, A Reed in the Wind, A Prophet, More than a Prophet, The Least in the Kingdom, The Children of Wisdom vs. the Children of the Marketplace. The author has a style all his own, brilliant, humorous, adept in summarizing the drifts and currents of the times, and this style shows to advantage in his treatment of the preacher's opportunity, responsibility and temptation today. No man can occupy the same pulpit in New York City or anywhere else for a quarter of a century without having found and used some sort of spiritual treasure. To the young men who will enter his profession Dr. Sockman gives evidence of what he has found and used. F. F.

These Prophetic Voices, edited by T. Otto Nall. Abingdon-Cokesbury Press. 171 pages. \$1.50.

This is a collection of twelve sermons, each one by a different preacher. The volume has been prepared under the auspices of *The Christian Advocate*, and the messages have come from outstanding Methodist pulpits. The publishers call attention to the wide geographical range which the book represents. One sermon comes from New York City and another from California. Two come from Detroit, one from Texas, another from Mississippi, and another from Georgia. This wide area is interesting but it is probably not especially significant. Neither can it be said that the range of content is equally wide. The discourse represents varying types of homiletics, but the underlying thread of thought has a marked unity. The preachers are all naturally highly conscious of the conditions under which we today carry life's burdens, but throughout the entire collection runs a note of comfort, hope, and inspiration.

When we consider the differences in background, the varying homiletic approaches and the inevitable fact that no two minds travel exactly the same road, the similarity of emphasis in these sermons is surprising. The book could have been called, "The Modern Methodist Pulpit," yet one wonders if the reader could have located the sermons denominationally if no information in that regard had been given to him. A book review is no place for a table of contents. Consequently, this reviewer must not yield to the temptation to give a list of names and titles. He does pause, however, to say that

the first sermon is "Mutual Dependence" by Clovis G. Chappell and the last "Things that Cannot be Shaken" by Ernest Fremont Tittle.

L. H. C.

The Son of Consolation by J. Gilliam Hughes. Broadman Press. 101 pages. \$1.00.

The New Testament does not furnish sufficient information about Barnabas, the Son of Consolation, for even so scant a volume of sermons as this. Consequently the author is compelled to spread himself thinly, repeat frequently, and finally resort to what might be termed Biblical romancing. There is justification for relying on the imagination to fill in details about Bible characters, as Edwin McNeil Poteat points out, "if violence is not done to the general direction in which the historic record moves and if the characters as delineated do not, of themselves, create the problems around which the discussion centers." But there seems little justification for making Barnabas a deacon in a small-town Baptist Church!

The ten sermons which make up the book do suggest some qualities that should be common to the Christian layman, but even these are rather obvious ones with little cognizance being taken of the social pattern in which they must be displayed. The most vigorous passage deals with the doctrine of salvation by faith rather than by works, to which one might give assent, if it did not seem to call for faith in a vacuum instead of in life, and to overlook the declaration of James that "faith, if it hath not works, is dead." T. C. J.

Look at the Stars by G. Ray Jordan. Abingdon-Cokesbury Press. 204 pages. \$1.50.

During the past few years those of us who keep in contact with the trends in homiletical literature have noticed with increasing interest and enthusiasm the output from the pen of G. Ray Jordan, now minister of the First Methodist Church, Charlotte, N. C. Dr. Jordan's sermons are readable, constructive and prophetic. They represent the best of the modern pulpit, and another volume from him is always an event for the discriminating sermon-taster.

The preface of *Look at the Stars* begins with a statement which first puzzles us, then challenges, and finally inspires us. It reads as follows: "What a glorious day for Christianity! At a time like this Christians surely have a

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marvelous opportunity to demonstrate not merely the integrity of their faith, but also the dependability of the divine promises." When we read such words our first reaction is that the present is anything but "a glorious day" for anybody or anything. But as we think farther into the subject with Dr. Jordan, we can readily see that testing times present to Christianity its highest privilege. In no other day is it so much needed. In no other time can it render such essential service to mankind.

This is the philosophy back of these fourteen sermons. They are illustrative of preaching in a time of crisis. Their very titles indicate this characterization: "Where Is God Now?" "Unshaken in a Quaking World," "Turn Your Troubles into Treasures," "The Star that Never Goes Out" and "Our God." L. H. C.

Religious Education

The Church's Opportunity in Adult Education by Edward P. Westphal. The Westminster Press. 209 pages. \$1.25.

This book illustrates the validity of the remark a young minister made some time ago, "Thank heavens, books in the field of religious education are now coming from the pens of those who are doing the job and not alone from the armchair strategists in the field." Dr. Westphal is a religious educator who, from wide experience in doing the job, knows whereof he speaks.

The book provides no short cuts to success in building big Sunday school classes. It provides no "bag of tricks" for making adult education popular. It gives no series of formulas which can be passed on by the harried pastor to a still more harried superintendent. Instead, out of years of experience in the adult field, Dr. Westphal presents a challenge to the church to make religious education significant for adults. In the words of the author the book "is designed to indicate the unparalleled and strategic opportunity we confront today for developing an effective program of adult education. It attempts to point the way the church is to go in planning and carrying out this program."

Dr. Westphal has carved out for himself a task of gargantuan proportions, but this "sculptor in religious education" succeeds in presenting his finished product complete in most details. Any minister, religious educator, or layman will be fully repaid any outlay of money, time, or effort expended in reading this book.

The reviewer suggests the presence of only one serpent in this seeming Eden. The book has suffered considerably in attractiveness from being compelled to fit into the Procrustean bed seemingly set for the texts of the Leadership Training Publishing Association. Larger type would have demanded a change in format, but the improvement would have well repaid such effort.

I. G. G.

The Bible and Its Books by Charles G. Sewall. Abingdon-Cokesbury Press. 135 pages. 60c.

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I. G. G.

Sermons to Children

Story Talks to Children by Karl Rest. Wartburg Press. 135 pages. \$1.00.

When You Go Stories by John Curry Walker. Fleming H. Revell Company. 155 pages. \$1.50.

The first of these books is a fine collection of stories, or rather sermons, for children. This book is an attempt to put scripture truths into sermons or stories in such a way that children may grasp the meaning of Bible teaching.

These are not just pick-up stories, but have been tried in worship services by one who has a real knowledge of boys and girls. The author has done a good piece of work in presenting this volume to the public.

Junior workers are often hard pressed for material which they can use for talks to children. This volume supplies that need, and should be in the hands of every worker with children. It would be very useful to parents, also, as they try to teach children the truths of the Bible.

The other book, *When You Go Stories*, have their setting in many lands, and come from one who has traveled much. These stories are not sermons, but anecdotes which are very useful for the children's worker, the parent or others interested in children.

These stories are susceptible of enlargement. If they seem too brief one can use the story plan, and add to it in various places, thus making it of greater length. It would be well for every minister to have a copy of this volume, for he should never lose his contact with the boys and girls.

This book deserves a wide distribution and reading.

A. H. J.

Social

Burning Question, by Louis Wallis. Willett, Clark and Company, Chicago, Illinois. 111 pages. \$.75.

This volume carries this sub-title: "Making your living in a monopolized world." Mr. Wallis, the author of this small volume, has already written a couple of books which have made him known to readers of *Church Management*. *His God and the Social Process* was one of the best books of the past

decade. To those who do not know the author, the reviewer may state that he taught sociology and economics at Ohio State University for a number of years before devoting his whole time to lecturing on social and economic topics.

This book deals with a problem raised more than a half a century ago by Henry George but without some of his presuppositions and from a different point of approach. To avoid an abstract study the author sets out with a concrete problem—the problem of slums. He shows that this vital issue grows directly out of speculative land values and overtaxed buildings and that nothing more than palliative measures is possible unless taxation is transferred from improvements to the rental value of occupied as well as vacant land. From this standpoint the author continues in his chapter "Law at Cross-purposes" to show the little realized inconsistency of the legal structure which we have inherited from our Anglo-Saxon past, whereby governmental authority penalizes industry with heavy taxation while at the same time it promotes speculative landholding by a lighter scale of assessment. Mr. Wallis makes a reference to the facts and arguments recently brought forward by the London County Council which approved of an act before the British Parliament giving a transfer of local taxes from improvements and merchandise to ground rental value of both occupied and vacant land.

This thoughtful volume will be a means whereby many clergymen desirous of knowing the facts can be enlightened.

W. L. L.

Social Message of the Apostle Paul by Holmes Rolston. John Knox Press. 250 pages. \$2.00.

This volume contains the James Sprunt lectures delivered at the Union Theological Seminary, Richmond, Virginia, in 1942. The author is the minister of the West Avenue Presbyterian Church, Charlotte, North Carolina. He has made his bow to the book-reading public in an earlier volume, *A Conservative Looks at Barth & Brunner*. The previously published volume distinctly classified him as a conservative thinker who believes in the authority of the scriptures as do the European thinkers.

This new volume is in line with that thought. The basis of interpretation of the social teachings of Paul will be found in the chapter, "Radical and Conservative Principles." These terms, adapted from Troeltsch, mean that Paul had visions of the world as it should be when the spirit of Christ controls but he also was a realist and did not intend to tear to pieces prevailing institutions. To be concrete, he believed that a state, though not the state it should be, yet was entitled to respect and obedience because, with its limitations, it represented social order and stability. Likewise the Christian will accept the church and seek within it to do the will of God. But he cannot accept it without tensions. Paul was not a social revolutionist.

The author finds that Paul was vitally interested in all social progress but kept the sense of balance with individual responsibility. It is a good book to read in these days and makes this

reviewer thinks, one of the land marks toward a sane Biblical conservatism.

W. H. L.

Let's Talk It Over (A Manual on Our American Way) by Leonard P. Aries. Willett, Clark & Co. 85 pages. \$1.00.

If there is one phrase which at the present time is being bandied about it is, "Our American Way." Different groups use it to mean different things and for very different purposes. There is a real need for clarification in the use of the term. Mr. Aries has shown how that clarification may be brought about. He has been helping high school people for more than a year to clarify its meaning for themselves. This volume is the record of those experiences.

The educational value of the book is attested by the author's conviction that democracy can be sustained and made genuinely meaningful only through group thinking such as comes out of free discussion. The book is neither a text nor a sermon of lectures, but is, rather, a working document or instrument to assist teachers to conduct seminars which will not merely indoctrinate nor reach pre-arranged conclusions, but which will stimulate group thinking.

Ministers and directors of religious education will do well to give this book serious attention for possible use with young people's groups. That we shall need more books of this caliber as we go deeper into the war experience was well attested by our experience in the first World War.

I. G. G.

Various Topics

On Wings of Healing by John W. Doberstein. The Muhlenberg Press. 104 pages. \$2.00.

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M. L. R.

From Millions to Happiness by Albert Ludlow Kramer. The Leighton Press. 126 pages. \$1.00.

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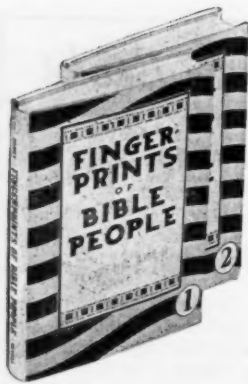
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Religious Broadcasting in Chicago

THE *Register* of the Chicago Theological Seminary for January, 1942, contains a most interesting and vital study of religious broadcasting in that city. It was made by Everett C. Parker under the direction of Professor Fred Eastman of the seminary. It has been issued in reprint form and we assume that a complete copy will be sent readers who are interested. The pattern of broadcasting in that city is similar to that in most of the other cities of the country with one or two variations.

It was found that Chicago is offered, by the commercial stations, 77 religious programs each week which consume 46 hours. This is 2.9 per cent of the total number of broadcasting hours. Fifty-four of the seventy-seven programs are heard on Sunday. Of the seventy-seven programs fourteen are inter-denominational, forty-one are Protestant, eleven are Roman Catholic, one is Jewish, two are Christian Scientist and eight have no denominational affiliations.

Forty-nine of the seventy-seven programs are commercial—that is the user of the time pays for the privilege. Of the forty-nine commercial programs twenty-two are sponsored by local churches.

In one way Chicago differs from most other cities. Station WMBI is owned by the Moody Bible Institute of Chicago. It accepts no commercial pro-

grams but fills its hours with religious programs of many types. The studios on the top floor of the new institute building compare favorably with the better commercial broadcasting stations. A United Press teletype news service brings constantly the latest news from all parts of the world. This station adds more than two hundred programs to those offered by the commercial stations.

The report has this to say of WMBI.

WMBI is licensed as an educational station which may not accept commercial programs. The station is owned and operated by the Moody Bible Institute which produces most of its programs. However, the facilities of the station are open on a sustaining basis to religious organizations which conform to the policy and doctrines of the Institute. WMBI broadcasts approximately 100* different programs each week, all of a religious nature. The station has pioneered in adapting successful commercial broadcasting techniques to religious programs and lists among its features round tables, religious news commentaries, quiz programs, dramatizations, and programs of fine music. All of these techniques are devoted to advancing the fundamentalist doctrines of the Institute.

The conclusions and the recommendations of the report will interest all who have pondered the confusing radio situation.

Conclusions

1. The religious programs on the air seem overloaded with talk. Note again the fact that fifty-seven of them are predominately devoted to sermons

(Turn to next page)

Book Reviews

(From page 37)

tion is made up of sentences more or less loosely strung together. The sentences are short and pointed. Perhaps the whole might be termed a series of soliloquies. But there is power in them, the power of a mystic experience of Christ by a practical man living in an everyday world. One is reminded of the ancient Book of Proverbs, though the latter is less spiritual. We heartily commend the book for its unique literary style, its spiritual insight, and its thought content. Excellent for devotional reading.

T. C. J.

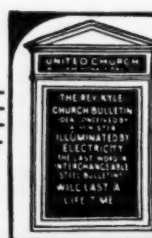
Jess by T. Morris Longstreth. Westminster Press. 264 pages. \$2.00.

Career Coach by Earl Schenck Miers. Westminster Press. 258 pages. \$1.50.

Two excellent books for young people! Girls will like the story of *Jess*, an ambitious American girl. They will thoroughly enjoy her adventures, laugh over her diary and be thrilled when she realizes an ambition to be on the "We, the People" program.

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Religious Broadcasting

(From page 38)

or addresses and thirteen to actual church services including a sermon.

2. Many of the religious programs are of a low quality artistically, and their religious value is doubtful. They lack dignity. Many of the ministers seem to play upon the credulity, the sentimentality, the superstitions, and the fears of their audiences. Their appeals for money are often blatant, but apparently they are sufficiently effective to bring in enough money to pay the costs of the broadcasts and perhaps even to make them profitable.

3. The network programs of the National Broadcasting Company and of the Columbia Broadcasting System are of a much higher order. Especially acceptable to Protestant audiences are N.B.C.'s "National Vespers" (Harry Emerson Fosdick preaching) and "The Radio Pulpit" (Ralph Sockman preaching) and C.B.S.'s "Wings over Jordan" and "The Church of the Air." Yet two factors concerning these network programs should be borne in mind: (a) They are by no means available over all the stations on the networks. Throughout the autumn of 1941, for example, no N.B.C. station in the Chicago area carried Dr. Fosdick—he was crowded off the air in favor of professional Sunday football. (b) They are expensive programs to maintain. Even though the networks donate the time, from \$250 to \$350 must be raised for each thirty-minute broadcast to pay the necessary costs for musicians and for mimeographing and postage for mailing out the sermons to those who request them.

4. Too many of the network programs, especially those of N.B.C., crigrate from New York. While this has a certain advantage in keeping the other parts of the country in touch with the thought and feeling of New York ministers, it might be well for the New York area and the Atlantic seaboard to hear the thoughts and feelings of ministers in other sections of the country.

Recommendations

The reader may also ask, "What is to be done to improve the quality of religious programs on the air?" With more diffidence than may seem apparent, the following recommendations are offered for the consideration of churches and religious broadcasters:

1. Less talk and more great religious music would be welcome. The greatest composers in the world have devoted their talents to the writing of religious music, yet there is not a single radio program devoted to the presentation of the masterpieces in this field. It is worth remembering that during the last world's fair in Chicago the churches presented religion through the Temple of Religion, where the programs and exhibits were largely devoted to talks and propaganda for various church agencies. The Time and Fortune Building, on the other hand, provided quiet rooms for rest and reading with occasional music, where weary people could relax and meditate. Thousands of visitors found the Time and Fortune Building of more religious value to them than the Temple of Religion.

2. The churches should study how to

The Social Message of the Apostle Paul

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Richmond, Virginia, for 1942

Religious Book Club selection for May, 1942

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create types of programs that fit the peculiar facilities of radio. The "Town Meeting of the Air," the "Music Appreciation Hour," and the "American School of the Air" have developed such techniques in the field of secular education. Why should they not be used in religious education?

The "Cavalcade of America" has successfully dramatized American history. A similar technique applied to the history of the great religious movements and personalities of the ages might be equally or even more effective. Only three of the programs now employ dramatization to present their religious message, yet one of these—"The Light of the World," dramatizing stories based upon the Bible—has one of the largest audiences of any religious type program. (It is commercially sponsored by General Mills, Inc.)

Round-table discussions, forums, and even the much-abused quiz technique which, though difficult, have all proved their worth on the air, are entirely ignored by religious agencies. Equally ignored is the technique of the "Ford Sunday Evening Hour," where a brief five-minute talk is inserted in the middle of a fine musical program.

All radio broadcasting is expensive, and programs of the type just suggested will be beyond the possibilities of the local church. Their production will call for concerted planning on the part of national denominations and interdenominational agencies.

IN THE COMMUNION SERVICE

There is a legend that after Zacchaeus' conversion he was accustomed to go for a walk each morning and come back happy and refreshed. His wife wondered where he went alone each day. She secretly followed him on one occasion and discovered that he walked to the tree that he had climbed to see Jesus pass by. It was his way of remembering what Christ had done for him. In a Communion service each of us should spend some quiet moments in going back along memory's lane to recall what Christ has done for us. In such ways will we be kept from forgetting how great a salvation is ours and what a wonderful Savior we have.

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| 6. What a Friend We Have in Jesus
Little David Play on Your Harp
The Old Rugged Cross | |
| 7. Let the Lower Lights Be Burning
Amazing Grace
De Ol' Ark's A'moverin' | |
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We Shall Rise | |
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Ministers' Vacation Exchange



THIS concludes the Vacation Exchange Department for 1942. It will be opened in 1943 with either the February or March issues, depending somewhat on world conditions. We appreciate the many letters of thanks for the opportunity to use the Vacation Exchange and hope than many have been able to make satisfactory exchanges.

WILL EXCHANGE

Black Hills. Any minister interested in living in a fine cabin in the beautiful Black Hills of South Dakota in exchange for filling the pulpit of the First Presbyterian Church of Rapid City, South Dakota, a church of 800 members in a tourist section with a good summer audience, the last two Sundays of July and the Sundays of August, or any part thereof, please write Rev. Rew Walz, Box 384, Rapid City, South Dakota.

Ministers in Washington, D. C., or nearby Maryland and Virginia. Would you like to spend a month in the Dunes District of Northern Indiana on Lake Michigan? Preach for the First Christian Church at Michigan City during August. Five-room apartment right near the church, no children. Will exchange pulpits for parsonage in or around Washington. Write A. P. Wilson, 1102 Cedar Street, Michigan City, Indiana.

Pasadena, California. Delightful California bungalow near mountains and beaches available for August 9, 16 and 23. No preaching but an excellent point from which to try out for vacant California churches. Would like to exchange for house in Ohio or Colorado with stipend, if possible. Frank H. Nelson, 1191 North Lake Avenue, Pasadena, California.

Willows, California. Minister of the Methodist Church at Willows in the Sacramento River Valley, California, would like to make a vacation exchange with some minister in Northern Arizona, or New Mexico. Lassen National Park, Mt. Shasta National Park, and the Coastal Ranges are all in sight of Willows. Rev. Henry Mills, D. D., 256 Willow Street, Willows, California.

Erie, Pennsylvania. Methodist minister would like to exchange pulpits and parsonages for the month of August. Prefer Northern New England or Canada but will consider other locations. Large modern parsonage. Fine active church of 750 members you will

enjoy. An excellent vacation city on the shores of Lake Erie with fine swimming and fishing. Only one hour from Chautauqua, New York. C. H. Hagadorn, 1007 West 21st St., Erie, Pa.

Easton, Connecticut. Pastor of a small, suburban church would exchange parsonages for the month of August. No preaching required here, but would preach, if necessary. Parsonage located in beautiful residential section six miles outside of Bridgeport. All modern conveniences, including washer, ironer, vacuum cleaner, and electric refrigerator. Cool at all times. Sixty miles from New York City. Would prefer an exchange in Pennsylvania or New York State. Wendell J. Clark, R. F. D. No. 1, Bridgeport, Conn.

Trenton, New Jersey. Supply wanted in exchange of parsonage for the month of August. Seven hundred members. Sunday morning service only, no pastoral duties. Trenton is located on the beautiful Delaware River fifty six miles from New York, seventy-five miles from Atlantic City and forty miles from the ocean at Asbury Park. M. G. Perry, 1105 West State Street, Trenton, N. J.

Muskegon, Michigan. Congregational Church — 200 members — East Shore Lake Michigan. Wonderful vacation city. Fine beaches close by. Plenty of summer recreational activities. Young minister, well-educated, native New Englander, will exchange for use of parsonage in or near Providence, Rhode Island, during August. Or will supply in that area for parsonage or honorarium. Prefer Congregational but will consider others. Earl E. G. Linden, 1288 Montgomery Avenue, Muskegon, Michigan.

Suburb of San Francisco. Baptist Church on beautiful S. F. Bay, near Yosemite, redwoods, beaches and beautiful Mt. Hermon Assemblies. Would like to exchange for church and parsonage in Southern Montana, Southern Illinois, or S. E. Kansas, Northern Arkansas, or Eastern Oklahoma. L. C. Smith, P. O. Box 403, Brisbane, Calif.

Memphis, Texas. Methodist. 700 members in Northwest Texas Conference, nine-room brick parsonage. Best of highway and railroad accommodations. Will exchange pastorates for the month of August. E. L. Yeats, First Methodist Church, Memphis, Texas.

Walterboro, South Carolina. Presbyterian minister will exchange pulpit and manse for either July or August with a Presbyterian minister, preferably in or around New York, Phila-

delphia or Chicago. Raymond G. Wickersham, Walterboro, South Carolina.

Congregational, Philadelphia. Historic city, near shore resorts and mountains. Will exchange house and pulpit, month of August. One service. Honorarium. Prefer New England. L. Reinald Lundeen, 1110 Kenwyn Street, Philadelphia, Pa.

Auburn, New York, "the Heart of the Finger Lakes," willing to exchange church (one service, Sunday a.m.) and parsonage with modern equipment. Five minutes from Owasco Lake in beautiful central New York. St. Luke's Evangelical & Reformed Church. Prefer "swap" with Chicago or Cleveland pastor. Month of July preferred. Dr. Ralph A. Philbrook, 23 Seminary Avenue, Auburn, New York.

WILL SUPPLY

Presbyterian minister, age thirty-three, will supply church during July for use of parsonage or honorarium. Would prefer Canada or Pacific Northwest but other offers considered. References. John W. Hutchinson, 107 West Commerce Street, Bridgetown, New Jersey.

Young minister of the Reformed Church in America desires to supply the pulpit of any Protestant Church in southeastern Pennsylvania or central New Jersey during July or August. Alvin A. Hook, P. O. Box 112, Richboro, Pennsylvania.

Baptist pastor of church of one thousand members will supply any Protestant denomination during August for the use of parsonage. No exchange because we have assistant pastor. Arthur W. Rich, Jr., Fairmount Avenue Baptist Church, Richmond, Virginia.

Presbyterian minister of a city church will supply the pulpit of any church for three or four Sundays in the Eastern States, during July or August, for the use of the manse. Only two in the family. Charles Bridges, 3324 First Avenue, N. E., Cedar Rapids, Iowa.

Will supply pulpit for the month of August in exchange for use of furnished manse in the mountains. Prefer mountains close by to save tires. J. M. McKnight (Presbyterian), 310 Hardy Avenue, Norfolk, Virginia.

CONFERENCE ON INSTITUTIONAL BROADCASTING

A conference on religious and various other kinds of institutional broadcasting has just been announced by the Department of Speech of Denver University, Denver, Colorado, to be held on the campus of that institution as a special feature of its annual summer session, August 3, 4 and 5, 1942, according to Dr. Ellwood Murray, head of the department of speech. Collaborating in this venture are Dean Schofield of the Iliff School of Theology, also on the campus; Robert Hudson, director of the Rocky Mountain Radio Council, Denver, Colorado; Ernest Gilmore, secretary of the Colorado Council of Churches, Denver; Dr. A. G. Crane, formerly president of the

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University of Wyoming and now president of the National Committee on Education by Radio, and Frank Hobart Nelson, of Pasadena, California, in charge of radio broadcasting, who has been asked to conduct the conference.

This is the first gathering of its kind ever held within the borders of the United States, or anywhere else for all that is known. It is an outgrowth of the seminar on this subject inaugurated by Mr. Nelson three years ago in connection with the annual Institute of Education by Radio held at Columbus, Ohio, under the auspices of Ohio State University. It is hoped that various other regional conferences on this general subject will be set up following this beginning. On every hand, it is recognized that religious broadcasting in particular has received very little attention. "If the rise in prestige of educational broadcasting is any criteria," said Mr. Nelson in an interview, "we should be able to make commensurate progress in the field of religious broadcasting, which I consider is the worst done thing on the air." For further information on this conference, address either Dr. Ellwood Murray, Denver University, Denver, Colorado, or the Bureau of Institutional Broadcasting, Pasadena, California, of which the Rev. Mr. Nelson is the director.

SALVATION ARMY SELLS 'SACRIFICIAL BONDS'

Chicago. — The Salvation Army (Central Territory) has launched a campaign here to sell "sacrificial war savings bonds." All proceeds from the sale of the special bonds will be used to purchase regular U. S. War Savings Bonds.

When the government bond is redeemed at maturity the money thus realized will be retained for the "maintenance and furtherance of post-war religious and charitable work of the Salvation Army."

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REMEMBER JESUS CHRIST

A Communion Meditation—2 Timothy 2:8

The very existence of Christianity depends upon the remembrance of Jesus Christ. If we forget Jesus Christ, we rob Christianity of its glory, charm and saving power. When our Lord instituted the sacrament of the Lord's Supper, he said: "This do in remembrance of me." He commanded his church in all ages to break the bread and drink the cup in order that he might never be forgotten by his followers. Paul realized this when he said: "Remember Jesus Christ."

We need to remember Jesus Christ as a man among men. We must not lose sight of the earthly life of our Master. We must never forget that he lived the life which he urges us to live.

We need to remember Jesus Christ as the suffering and crucified Saviour. The real anguish of Christ on the cross was not the suffering of the body but the anguish of the spirit. He said: "My soul is exceedingly sorrowful, even unto death." Let us remember the intensity of his suffering for mankind. When disappointments come, when sorrow cuts into our inner spirit, when we despair over world conditions, then let us remember Jesus Christ. Let every moment of sadness and discouragement receive courage, cheer and hope by remembering him as our crucified Saviour.

Let us remember Jesus Christ as the risen Lord. His spirit could not be kept in the grave. He will not stay buried. Remembering him gives us hope of life eternal.

Therefore, let our minds be centered in Jesus Christ. Whatever comes in life be it joy or sorrow, victory or defeat, remember Jesus Christ: The man among men, the suffering and crucified Saviour and the risen Lord.

"We would see Jesus: this is all we're needing;
Strength, joy and willingness come with sight;
We would see Jesus, dying, risen, pleading;
Then welcome day, and farewell mortal night."



Paul F. Boller

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II. Talk on "If There Were No Bibles!" Consecration service with pulpit Bible illuminated on platform. Exhibit of old and unusual Bibles.

III. Talk on "If There Were No God!" Candlelight consecration service by elders, "The Quest for God." Exhibit of religious education posters and materials.

IV. Talk on "If There Were No Christ!" Consecration service on hymn, "Dear Lord and Father of Mankind." A stanza is read by the congregation, the minister gives a meditation on its meaning and then it is sung. This is done with each stanza. Exhibit of pictures of Christ.

V. Talk on "If There Were No Life After Death." Memorial service for the departed members. (See John Hunter: Devotional Services).

A DAY WITH GOD

A Sermon Outline by Albert G. Butzer
The Lord will command his loving

kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life."—Psalm 42:8.

1. Immediately when you awaken in the morning set your first thoughts upon God, and think of him objectively, not subjectively.

2. Sometime, in the early morning, devote yourself to a few minutes of quiet meditation in the presence of God.

3. Pierce the day with repeated thoughts of God.

4. At the close of the day, just before you retire, sit quietly in a comfortable chair and relax in the presence of God.

From *The Christian Century Pulpit*.

A CHILDREN'S DAY TALK

What manner of child shall this be?
—Luke 1:66.

This is an important question. Is there any way of giving an intelligent answer to the question, "What manner of child shall this be?"

1. That depends in some measure upon the ancestry of the child. Every child has a right to be well born.

2. Environment has something to do with the answer to this question.

3. The most important factor is training. Without the proper training, the best ancestry and the most wholesome environment may go for nothing. We depend almost wholly upon two agencies for the performing of this high task of child training. One is the church and the other is the home. The church is all but powerless without the home. We must not only have wise and Christian training at the hands of pastors and Sunday school teachers, but also at the hands of fathers and mothers.

Clovis G. Chappell in *Home Folks*; Cokesbury Press.

WAYSIDE PULPIT

Tolerance is not indifference.

* * *

Is love in your religion?

Are you difficult to live with?

* * *

Remember the devil takes no vacation.

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to plan, to get money, to be ready to build a new church building or to remodel an old one, as soon as construction becomes feasible. Many churches, with expert assistance, are planning and picturing and promoting proposed buildings, in such a way as to get and conserve money that otherwise would be lost to the church. Many churches, also, now are making improvements in existing buildings, for the awakening of the church and for better Christian service. Get TRALLE to help you.

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John Timothy Stone

We see things, not as they are, but as we are.

* * *

Paul Calvin Payne

Sentimentality is no indication of a warm heart. Nothing weeps more copiously than a block of ice.

* * *

Thomas Huxley

It does not take much of a man to be a Christian, but it does take all there is of him.

* * *

Oswald W. S. McCall

A word is a hint, a suggestion, a flavor of something beyond itself, and then it is a living thing.

* * *

Chinese Proverb

The man who strikes first admits that his ideas have given out.

* * *

John Wesley

The earth brings forth no corn (as the soul no holiness) without both the care and toil of man, and the benign influence of heaven.

* * *

Madame de Stael

To pray together, in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that man can contract in this life.

* * *

An Arabian Proverb

All mankind is divided into three classes; those that are immovable, those that are movable, and those that move.

* * *

Henry David Thoreau

Under a government which imprisons any unjustly the true place for a just man is also in prison.

* * *

Ramsay MacDonald

The educated man is the man with certain subtle spiritual qualities which make him calm in adversity, happy

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when alone, just in his dealings, rational and sane in the fullest meaning of that word in all the affairs of life.

* * *

Von Eps

In the highest prayer, one gets into harmony with God, gets into his high state of mind, sees things as he does. One then knows what to say and how to say it. In such union with Omnipotence, one cannot fail to produce results.

* * *

Boynnton Merrill

Christ has no hands but ours with which to give them bread;
No feet but ours with which to move among the almost dead;
We say that we are his; we say that he is ours;
Deeds are the proof of that, not words
—and these the proving hours.

* * *

Passmore

When all its work is done
The lie will rot,
The truth is mighty
And will prevail when none
Care whether it prevail or not.

* * *

A Moravian Prayer

From the unhappy desire of being great, good Lord, deliver us.

* * *

A PRAYER

By Amos R. Wells

Holy Spirit of all vitality and of all happy blossoming, enter our lives, we pray Thee, and cause our wilderness to be glad and our desert to blossom as a rose.

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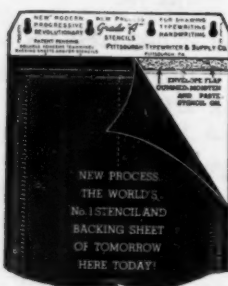
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THE MASTER'S PENCE BANK

This little bank, 3 inches high and 2 3/4 inches in diameter, can be a steady source of revenue for church work. Directions for use, including two prayers to be used as grace at meals, is printed on the bank. A place is provided for writing the date that the banks are to be returned. Further information sent on request. 5c each—50c per doz.—\$3.75 per 100

CHURCH WORLD PRESS, Inc.
616 East St. Clair Avenue Cleveland, Ohio

THE CHURCH LAWYER

Accidents on Church Steps

by *Arthur L. H. Street*

WHILE descending the front steps of a church building after attending services, an Ohio woman fell and was injured. Her suit for damages against the church corporation was dismissed for reasons stated by the Court of Appeals for Lorain County, as summarized below (Goldberg v. Agudath B'Nai Israel Congregation, 34 N. E. 2d, 73):

The Ohio statute, which requires installation of hand-rails on stairways in churches, does not require hand-rails along steps constituting an exterior approach to a church entrance.

Plaintiff's petition failed to plead a

state of facts making it negligent for the defendant to maintain the steps in the condition in which they existed.

Intimating that, even had the statute above mentioned applied to the case, defendant nevertheless might have been immune from liability for plaintiff's injuries, the Court of Appeals said:

"There being no cause of action stated based upon the violation of a statute, the question is not presented as to whether a religious corporation, not for profit, may be held liable in tort to a beneficiary of the corporation for injuries received from the violation of a statute."

NEW INVENTIONS FOR ORGANS

Exclusive Patent for Kilgen Company

Ever since the beginning of the use of electricity for operating pipe organs, engineers and inventors have sought for an electric contact system to be used with the organ keys and relays that would be both practical and reliable and quick in response.

Just recently a patent was granted to The Kilgen Organ Company of St. Louis, on a contact system which has been acclaimed by scientists and physicists as the most revolutionary development along these lines since the use of electric action in organs.

It was invented by Max Hess, chief engineer of The Kilgen Organ Company for more than thirty years, who is responsible for several previous inventions, covered by patents, which were made during recent years.

To describe it briefly and non-technically, it is a new contact system based on the principal of the fulcrum, the lower part of the fulcrum is a non-conductor. The upper part of the fulcrum is a conductor. When the organ keys are in a normal position or not depressed, the lower part of the

fulcrum bar (the non-conductor) holds the electric contact away from the upper contact bar, this prevents any shorting of contacts at the wrong time. When the key is touched the lower bar draws away from the contact and simultaneously the upper part of the fulcrum bar comes forward and touches the contact thus making an instantaneous switch which in turn provides for an instantaneous response in the organ.

Because of its construction it is fool-proof and cannot get out of order and thus is very reliable. It was tested in the company's laboratories on over eight million contacts without a single failure. Numerous tests equivalent to forty years of normal organ use showed no deterioration or fault in the contact system at the end of these tests.

U. S. Patent No. 2,261,999 was issued to cover this invention which was assigned to The Kilgen Organ Company and is now known as the "Kilgen Double Acting Protected Contact System" which with its solid silver contacts is the most perfect type of organ action in use today.

NOW IS THE TIME

to plan, to get money, to be ready to build a new church building or to remodel an old one, as soon as construction becomes feasible. Many churches, with expert assistance, are planning and picturing and promoting proposed buildings, in such a way as to get and conserve money that otherwise would be lost to the church. Many churches, also, now are making improvements in existing buildings, for the awakening of the church and for better Christian service. Get TRALLE to help you.

Address Henry Edward Tralle, 715 Eighth Street, N. W., Washington, D. C., or care "Church Management," 1900 Euclid Avenue, Cleveland, Ohio

CHURCH BULLETIN SERVICE

The weekly church bulletin service supplied by the Woolverton Printing Co. of Cedar Falls, Iowa, is one of that company's fastest growing lines of business with new church customers being added each month for the service. Incidentally, the Woolverton firm has served the church and ministerial field in the United States for nearly forty years.

Different sets of bulletins are supplied each week, with an attractive and appealing cover design and timely and inspiring messages on the fourth page. The bulletins are entirely undenominational and churches of many different denominations have found the bulletins of value to them in their work.

A month's supply of bulletins is shipped at one time, about the twentieth of the preceding month. The bulletins are reasonable in price. The Woolverton Printing Company will gladly send samples of current bulletins upon request and entirely without obligation.

In the field of money-raising plans, the Woolverton Printing Co. has a mile of coins collector for pennies, nickels or dimes that is unusually popular. The plan is popular everywhere that it has been tried and repeat orders are numerous. It will work in raising funds if anything does. Samples will gladly be sent upon request.

If one is interested in church attendance stimulators, greeting booklets, church workers' cards, church record systems, offering envelopes, church calendars or church bulletins, mimeograph supplies or printing to order, write the Woolverton Printing Co., Cedar Falls, Iowa, for complete samples. You'll be interested in this firm's printed supplies for churches and pastors.

RELIGIOUS MOTION PICTURES

"The motion picture film rental business has not yet been seriously affected by the priority of war," says John W. Gable, director of Religious Film Service, Richmond, Illinois. While new pro-

jectors are obtained with difficulty those lucky enough to have secured these adjuncts to their religious education equipment will find no trouble renting religious films. New productions in the field are appearing at an accelerated pace though not yet fast enough to equal the demand. Users should be particularly careful to obtain frank and unbiased advice as to the quality of religious motion pictures before they are booked. The increased demand for film materials coupled with the slow output of new, good quality pictures tempts libraries to publicize many old, worthless, and yet expensive pictures. These are often so advertised as to give the impression that they are new productions.

Daily Vacation Schools developed with an eye to the use of motion pictures integrated with the course of study are becoming the regular thing in many churches. A sufficient number of pictures of good quality may be secured to arrange a connected series of showings. The theme or lesson for the day can be centered on the subject of that day's film.

Many recent productions patriotic in nature may be employed to advantage by churches. This is true also of travel pictures on Latin and South America and Canada.

Chaplains in the army and navy are making good use of religious films in their work. Reports show that the service men appreciate these aids to worship.

An outstanding film of recent production is "The Power of God," a sixty-minute, all-talking, modern dress presentation of the influence of the gospel on present day living. It was released by the Lutheran Synod of Missouri but it contains nothing of a denominational nature objectionable to churches of other creeds. It rents for twenty dollars.

Religious Film Service will be glad to supply interested churches with a catalogue listing high quality motion pictures, both sound and silent, appropriate for use in churches.



Craftsmanship at Its Best

Quality need not be sacrificed for price. The "Kundtz Budget Plan" for progressive church interior remodeling or the equipping of new churches enables all to buy within their budget, yet be assured of craftsmanship only years of experience can produce.

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Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

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A 32 story skyscraper hotel, in the heart of the Grand Central zone, which offers an interesting environment unlike the average commercial hotel.

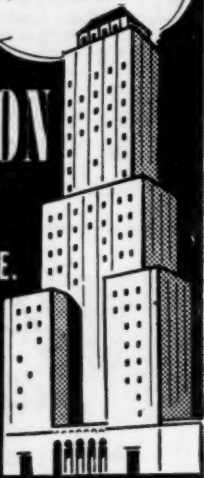
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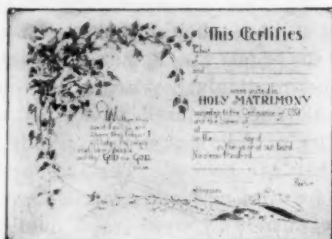
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Full Upholstered Seat and Form-
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New Series of Certificates



The illustrations above show a new line of certificates recently created by Ernst Kaufmann, Inc., well-known dealer in church supplies with stores in New York and Chicago. The new pieces blend beauty through poetic and scriptural selections and printing. The editorial work on them was done by Professor W. G. Polack of St. Louis.

One of the surprising things is that the prices on these certificates are so low. One certificate of baptism and one marriage certificate retail for ten cents each; the booklet certificates at thirty cents each.

QUISLING SETS UP CHURCH COUNCIL

Geneva (By Cable)—A "consultative" church council has been set up by the Quisling government in Norway. Membership in the council includes Quisling-appointed bishops, the minister and permanent secretary for church affairs, and Quisling himself.

All Norwegian clergymen have been circularized by the government-controlled church department urging them to continue in their pastorates but prohibiting them from exercising their ministry outside the limits of their church.

In Stavanger, only four of the city's fifty pastors responded to the government plea. The local Quislingite bishop then decreed that laymen would henceforth provide the sick or dying with communion.

In the town of Skien, in the southwest of Norway, the congregation of the cathedral boycotted the new Quisling-appointed bishop.

Information concerning the whereabouts of Bishop Beggrav, Primate of the Norwegian Church, who was recently released from a concentration camp, is not available.

SIT-IN-ANOTHER-PEW SUNDAY

Here is a suggestion for a Special Sunday which should be useful. The First Congregational Church of Portland, Oregon, announces it in one of its bulletins. It gives as the program:

Purpose: To meet and greet worshippers you do not ordinarily contact!

A week later you may resume your customary seat, but for this one Sunday kindly cooperate in this endeavor to promote wider acquaintance among First Church people.

Find out who your pew neighbors are! Tell them who you are! Help make the after church ten minutes the friendliest spot in the week.

Yes, we like this idea. There is need for an occasional shake-up in the seating of worshippers. Everybody will be helped by such a Sunday, once in a while.

GET READY FOR THE BUSY MONTHS

The usual slow months of the year offer the minister the opportunity to get ready for the busy year ahead—and it will be one of the most vital and perhaps the busiest of your entire life. Now is the time to do some things which have been neglected because of other pressures. We suggest several.

Index and Classify Your Sermons

Use the filing folder described by Paul Keller in his article on another page in this issue. Send for a sample and see how effective this method is.

The folder, closed, makes a book $6\frac{1}{2} \times 9\frac{3}{4}$ inches. It takes a sermon manuscript on a sheet $8\frac{1}{2} \times 11$ inches, or the half size, $5\frac{1}{2} \times 8\frac{1}{2}$ inches.

Can be placed on the book shelf, or in file, in numerical or textual order.

Made of heavy rope manila. Will serve for years.

SAMPLE—10c • 20 FOLDERS—\$1.00

Make a Family Listing of Your Entire Parish

There is nothing better for this than our Pastor's Calling List. These cards, $4 \times 6\frac{1}{4}$ inches in size, list the entire family on a card and provide a check on all their church activities. The back of the card lists pastoral calls and special services. Cards are punched to go into loose leaf binder.

CARDS (Printed Both Sides)—90c Per 100

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Loose Leaf Marcot Binder to Hold 50 Cards.....25c Each

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Special to Subscribers: Marcot Binder With 50 Cards....45c

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		Place	Results & Comment
Topic			
Title			
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A Folder for Clippings and Manuscript

Lay Out Your Entire Program for Next Year

Our Minister's Weekly Date Book helps you with this. A page for each week of the year. Each page is divided into days. On these spaces meetings, sermon topics, etc. may be noted. It is easy to build your program.

Book is spirally bound for convenience.

PRICE PER BOOK—75c

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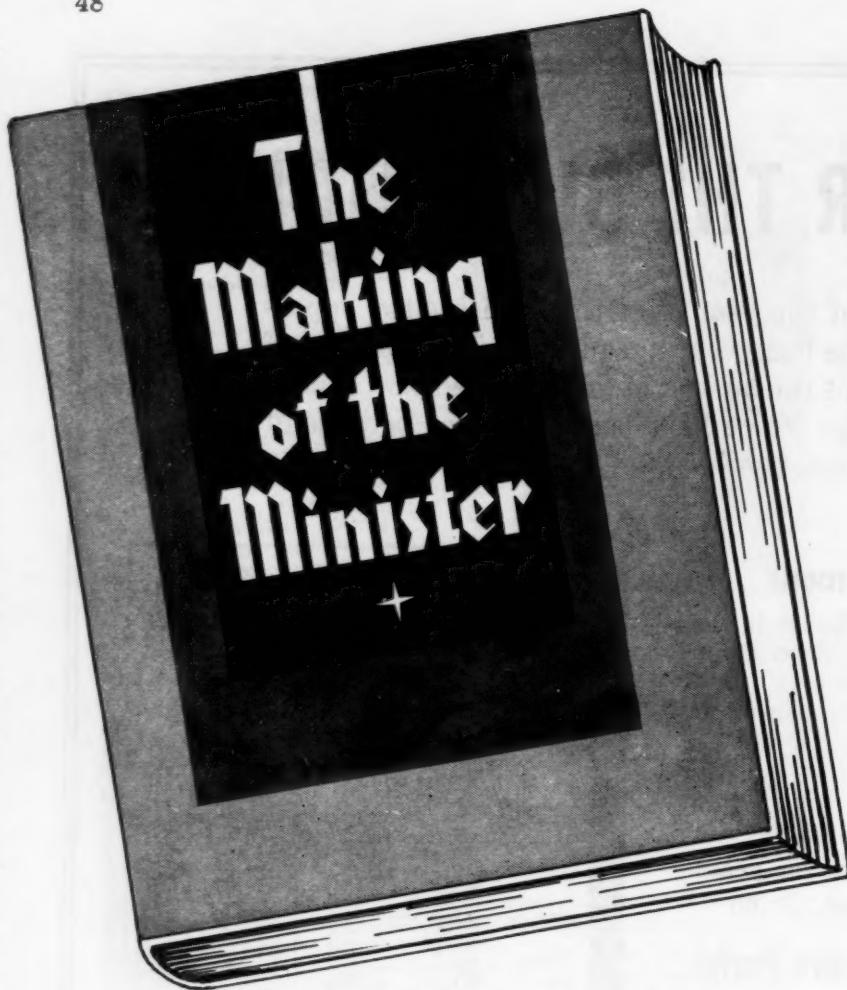
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CHURCH MANAGEMENT

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2. The Education of the Minister
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5. The Productive Years
6. The Ethics of the Parsonage
7. The Minister in His Community
8. The Leader in His Church
9. The Minister as a Pastor
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12. Ministerial Ethics
13. The Destruction That Wasteth at Noonday
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More than 200 pages of information and inspiration for the minister

"A book to be kept on the minister's desk and read when the task seems too much for one man."—*Advance*.

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TO enable the ministers of America to know better the editor of "Church Management" we are making this book available to subscribers, and those who wish to become subscribers, at the price of thirty-five cents when the coupon below accompanies remittance of \$2.50 for one year's subscription to "Church Management." Present subscribers may secure it by sending remittance to extend their subscription beyond the date of expiration.

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USE THIS COUPON
This coupon plus 35c will buy one copy of "THE MAKING OF THE MINISTER" by William H. Leach, provided it accompanies remittance for one year (\$2.50) or two years (\$4.00) to "Church Management." Subscription may be either new or renewal.
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Vacation Training for Ministers

Church Management, year after year, has become increasingly a clearing center for information on summer training schools for ministers. To help you make a decision, if you have not already done so, we wish to recapitulate some of the information which has appeared in advertisements during the past few months.

The Winona Lake Summer School of Theology has announced its regular summer work. It offers two summer semesters of fifteen days each of graduate study in theology. Dr. J. A. Huffman heads the capable staff. Courses offered include Homiletics, Book of Psalms, Beginner's Greek New Testament, Christian Doctrine, Church History and Hymnology. The first semester opens July 8.

Union Theological Seminary, New York City, offers three weekly conferences the weeks of July 7-11, July 13-17, July 27-31. The second weekly conference is devoted to the work of the minister; the third week to Mental Hygiene and Pastoral Work. Then it also offers a credit summer course in connection with Columbia University. This summer school's dates are July 7-August 14. Union has an unusually strong array of talent which includes Harry Emerson Fosdick, Ralph Sockman, Halford E. Luccock, Clarence T. Craig and others.

The Summer Institute of Princeton Theological Seminary will be held July 6-16. The lectures include faculty members and guests from both this country and abroad. Included are the president of the seminary, John A. Mackay; Dr. Howard T. Kuist of Union Theological Seminary of Richmond, Virginia; and Principal John S. Whale of Cambridge, England.

Chicago Theological Seminary joins with the Divinity School of the University and the Disciples' Divinity House for a two weeks' Pastor's Institute July 27-August 8. The work of each week is complete by itself. You may attend either week or both. An inquiry will bring full information.

Grove City Bible School meets from July 26 through August 1. It offers a splendid and inspiring program. The preacher for the week will be Dr. Oscar F. Blackwelder, of Washington, D. C. Other lectures include Walter M. Horton of Oberlin, Elmer Homrighausen of Princeton, and John W. Bowman of Western Theological Seminary.

The Moody Bible Institute offers summer school at the Institute June 22-

July 24. In addition to credit courses special lecturers include O. E. Sanden, P. W. Soner, W. H. Wrighton and Richard Ellsworth Day. Tuition is free.

The Moody Bible Institute also offers a ministerial institute at Montrose Park, Pennsylvania, July 20-30. Speakers at this conference include Will H. Houghton, Carl Armerding, John H. Cable, M. A. Darroch and others. Information will be sent from the institute in Chicago.

In addition to these definitely advertised ministerial training schools there are numerous Bible conferences. Our advertisers have included the Northfield Conferences, Winona Lake Conferences, and the Northfield Missionary Conference which will be held July 6-14.

If you are undecided as to your summer vacation better ask for particulars covering these schools and conferences.

SEEING CHRIST FROM OUR KNEES

I venture all of us have had the experience of being driven by our burdens to the feet of God because we had nowhere else to go with them. And prayer, though so long neglected, proved a very present help in time of trouble. There is a real lesson for us all in the remark of the poor scrub woman in Frauenkirke in Copenhagen who was at work near Thorwaldsen's famous figure of the risen Christ. A party of tourists stood before the famous masterpiece admiring its beauty when the servant said to them, "You will see him best from your knees." It is wise advice. We never get the proper dimensions of Christ, never see how tall he is till we see him from our knees. From *Science and Prayer* by Herbert Booth Smith; Fleming H. Revell Company.

★ BUY DEFENSE BONDS ★

Buy Defense Bonds out of the proceeds of Sunflower Dishcloth sales. Your group can buy twice as many and gain twice the benefits for your organization.

SAMPLE FREE TO OFFICIAL

Sagamom Mills - Est. 1915 - Cohoes, N.Y.

**A RAULAND
SOUND SYSTEM
is an "Invitation
to Worship"**

Enhance your church service with a modestly-priced Webster-Rauland Sound System. Write Dept. 8-F for full details.
THE RAULAND CORP.
4245 North Knox Ave.
CHICAGO, ILL.



**NO LIQUOR SERVED
AT THESE HOTELS!**

There are members in your church who will wish to patronize "Dry Hotels." We suggest that you pass this list on to them either by publishing it in your church calendar or by clipping it from the magazine and posting it on the church bulletin board.

ATLANTIC CITY, NEW JERSEY

A SHORT WALK TO THE CHURCH OF YOUR CHOICE

When in Atlantic City, you will find the Hotel Runnymede, located on beautiful Park Place and free from the noise of traffic, but a few minutes walk to whatever church you wish to attend.

Here at this lovely hotel, you will find bright sunny rooms, an enclosed Solarium and open Sun Deck overlooking the Boardwalk and Ocean, good wholesome food properly prepared and a cordial personnel that anticipates your desires.

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For Moderate Rates and
Illustrated Folder, Write

EVERETT J. HIGBEE, Manager

The
Runnymede

ATLANTIC CITY, NEW JERSEY

GLASLYN-CHATHAM—Park Place. Ocean view. Quiet refined environment. Reasonable rates. American Plan. 100 well appointed rooms. Thirty-second year under same management. N. L. Jones.

* * *

PHILADELPHIA

ROBERT MORRIS—Arch and 17th Street. 208 rooms—\$2.50 up. In the heart of Philadelphia. Running ice water, private baths in all rooms. Banquet and meeting rooms. Louis E. Pike, Mgr.

THE WHITTIER—140 North 15th Street. Owned and operated by Philadelphia Young Friends Association. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50 up. F. M. Scheibley, Mgr.

* * *

SWARTHMORE, PA.

STRATH HAVEN INN—A suburban hotel. Rooms with running water—\$1.50 to \$2.00. With private bath—\$2.50. F. M. Scheibley, Owner and Mgr.



Editorials

(From page 7)

India have become a common topic of conversation. We Americans are proud to speak of the brown Filipino soldiers as "our boys."

Nor is the subject entirely an academic one in the United States. We have had, through the years, our conflict of races. The black man has been subject to unfair discrimination in social, political and economic areas. The war has speeded race equality at home. There is still much to be done before our colored citizens may enjoy the privileges they deserve. Many phases of employment remain to be opened to them. But it is on its way.

The writer of this editorial believes that the democracies will win the war. We believe that the preponderance of resources of the United States is such that with the intelligent use of personality the victory will come our way. At the same time we believe that God is in the war and that the ultimate end will be for human progress. There is no more tangible evidence of this than the new recognition being given the colored races.

At no time in history can one say with as much confidence that God hath made of one blood all the nations of the earth.

An Editorial to Advertisers

IT has become almost a tradition to write an editorial to our advertisers for each June issue. The one for this year is supplied through data taken from the address of William Harrison Fetridge of Roche, Williams & Cunyningham, Inc., Chicago Advertising Agency, before the Grand Rapids, Michigan, Advertising Club. Mr. Fetridge pointed out some changes in business alignments, caused by the failure to advertise, which took place during the first world war.

Mr. Fetridge shows, in his address, that many firms stopped advertising because of the seller's market created by the first world war. As a result they lost control of the field to competitors who did advertise. To be specific, here are three such changes of the war period.

1. Before the last war the Miller Lock Company was the biggest manufacturer of locks in America. Business was good. They decided they didn't need advertising. A small company alert to the opportunity—the Yale & Towne Lock Company—went into a hard-hitting advertising and selling campaign. Today Yale & Towne own the Miller Lock Company.

2. The Sheldon Axle Company used to make 90 per cent of the truck axles in America before the last war. During the seller's market of that period they cut sales and advertising expenses almost entirely. In no time at all they lost their market to Timken—and lost so much business they were sold

to the highest bidder.

3. Before the last war, the largest selling mattress in America was made by Ostermoor. In the seller's market of that era Ostermoor rested on its reputation which had taken a lot longer to build than their finest mattress. Simmons went in hammer and tongs and stole Ostermoor's market. Today Simmons is by long odds the biggest manufacturer in the business.

If the illustrations are valid, and we think that they are, you have all the argument one needs to continue to use advertising space in legitimate publications during the period of the war. Several of our advertisers who have been adversely affected by material priorities have taken the long view of the situation and are continuing to use space with us though they find it difficult to fill immediate orders.

When the post-war period arrives and the buyer's market supplants the present situation those church supply houses which have kept their names and products before the churches will realize the value of legitimate advertising.

A Split-Infinitive Preacher

"HE is what I call a split-infinitive preacher," said my visitor.

"You mean that he is an authority on the English language?" I asked.

"No, I don't mean that at all. So far as I know he is neither a good grammarian nor a student of composition. I mean that he judges other people by trying to find the split infinitive in their make-up. Perhaps he had a teacher who taught him to look for the split infinitive in a composition. The first time he arose to discuss a brother minister's paper it was to announce that he had been pained by certain defects of the composition."

"But he couldn't find it if it was not there," I suggested.

"That's right but there was something else, as well. He missed the entire purpose of the discussion after the split infinitive.

"He is the sort of man who dislikes a neighbor because the neighbor leaves his lawn mower out in the rain. It hurts his sense of aesthetics. That is the split infinitive in that case. He dislikes a neighboring preacher because he smokes. He is against the entire foreign policy of Mr. Roosevelt because Mr. Roosevelt 'gads' too much."

"Then you would say," I interjected, "that he would fiddle while Rome burns.

"Oh, no. Not that," replied my friend. "Fiddling is too constructive. He is the type of man who would listen to Nero as he fiddles and point out that one of the strings of his fiddle is off key."

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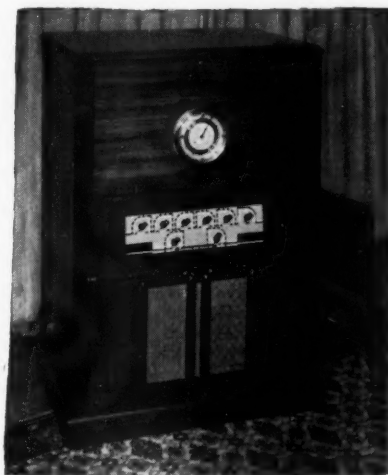
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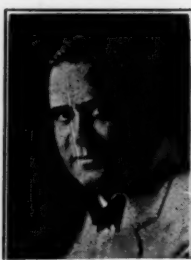




Dodd
Aug. 15-18



Rimmer
Aug. 10-16



Rodeheaver
Dir. of Music



Muntz
B. C. Director



LeTourneau
Aug. 20, 30



McKee
Gen. Mgr.



Houghton
Aug. 25



Ironside
Aug. 9-19



Wilson
Aug. 9-16



Ockenga
Aug. 26-28



MacFarlane
Aug. 9



Rees
Aug. 17-21



Purdy
Aug. 19-21



Mrs. Cowman
Aug. 17-20



Evans
Aug. 9-14



Mrs. Kellersberger
Aug. 18-21



Chafer
Aug. 10-11



Mrs. Tylee
Aug. 25

THE FORTY-EIGHTH ANNUAL *Winona Lake Bible Conference*

Convenes August 9 through August 30

DR. J. PALMER MUNTZ, Director

What promises to be one of the finest Bible Conference programs ever presented at Winona is scheduled for this coming August. Noted teachers and religious leaders from all over the country will be heard and we trust that thousands will be in attendance to carry home their messages as a means of inspiration, encouragement and guidance for the year that lies ahead.

We hope that the lengthening of the conference from two to three weeks will enable many more to come than formerly. In these days of heightened activity in every branch of work, it is becoming increasingly impossible for everyone to secure vacations just when desired and while the extended time will not meet the need of everyone, it surely will help many. Of course there will be those who will plan to stay all through, but we hope that you who read this note will plan to "come when you can—leave when you must!"

The utmost in variety on the teaching staff insures that you will be able to find just the type of messages to meet your particular need and give you just the "lift" you want. Some of the new conference leaders or those not with us recently are Dr. William Evans, internationally noted Bible teacher from Los Angeles; Dr. M. E. Dodd, of Shreveport, La., one of the greatest of our Southern preachers who testifies always to the invaluable aid he received as a young man when he came to drink of the fountain at Winona; Dr. Harry Rimmer, perennially popular Bible teacher and scientist from New York; Rev. and Mrs. F. John Scroggie of London, England, who were hindered from keeping their engagement with us last year by international restrictions; Dr. Harold John Ockenga, the brilliant young pastor of the famous Park Street Church in Boston, and Col. F. J. Miles of England, noted teacher of prophetic truth.

It is expected that the hours for ministers, for women and for young people will be of special benefit this year. In planning them, Dr. Muntz invited the co-operation and suggestions of many hundreds of ministers in recent attendance and an overwhelming majority approved the plan of eliminating a three o'clock hour, thus leaving the afternoons more open for recreation and of having these three hours run simultaneously at the 8:45 a. m. period daily. We are hoping that the sessions which will be especially for the ministers will be productive of great good, and that many of them will be in the form of clinics where answers to common problems will be sought and discussed.

Some have asked what effect the threatened gas and tire rationing will have on our attendance. We still believe that those whom the Lord wants to come will find a way. See the note elsewhere on "Tithing Your Tires." If some from a great distance find it impossible for some reason to come, there will be hundreds much closer at hand who will come to Winona for the first time.

SPEAKERS FOR 1942: Dr. Harry A. Ironside, Chicago; Dr. Walter L. Wilson, Kansas City; Dr. William Evans, Los Angeles; Mr. Peter MacFarlane, St. Paul; Dr. Harry Rimmer, New York; Dr. Lewis Sperry Chafer, Dallas, Texas; Rev. Harold C. Etter, Winona Lake; Dr. M. E. Dodd, Shreveport, La.; Dr. Paul S. Rees, Minneapolis; Dr. V. Ray Edman, Wheaton, Ill.; Dr. Harold Commons, New York; Dr. and Mrs. E. R. Kellersberger, Philadelphia, Pa.; Dr. Bob Jones, Jr., Cleveland, Tenn.; Dr. F. Russell Purdy, Asbury Park, N. J.; Mr. R. G. LeTourneau, Toccoa, Ga.; Mr. H. Earl Eavey, Xenia, Ohio; Dr. J. Hoffman Cohn, Brooklyn; Rev. and Mrs. John Scroggie, England; Dr. Henry Hepburn, Chicago; Rev. Sam Morris, Del Rio, Texas; Rev. Wendell P. Loveless, Chicago; Dr. Louis S. Bauman, Long Beach; Dr. William Ward Ayer, New York; Dr. Roy L. Laurin, Los Angeles; Dr. Will H. Houghton, Chicago; Mrs. Arthur F. Tylee, Chicago; Dr. Harold John Ockenga, Boston; Col. F. J. Miles, England; Dr. James McGinlay, Canada; Mrs. Ruth Stull, New York; Mrs. Charles E. Cowman, Winona Lake; Mrs. Jane Tarwater, Cleveland, Tenn.; Rev. and Mrs. Arnold Carl Westphal, Michigan City, Ind.; Dr. Harry Vom Bruch, Los Angeles; Rev. Ed Henry, Wheaton, Ill.; Evang. Bob Ingersol, Pontiac, Michigan; Miss Amy Lee Stockton, Pasadena; Dr. Alva McClain, Winona Lake, Ind.; Dr. J. A. Huffman, Marion, Ind.



Ayer
Aug. 24-26



Scroggie
Aug. 22-24



Edman
Aug. 17-19



Mrs. Stull
Aug. 10-14